

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. II

JANUARY, 1923

Number 4

CONTENTS

| | | |
|--|--------------------------------------|-----|
| The First Mass | Right Rev. Alexander MacDonald, D.D. | 479 |
| The French Papal States During the Revolution | Rev. Charles L. Souvay, C.M., D.D. | 485 |
| The Miraculous Hosts of Siena | Mary G. Chadwick. | 497 |
| Miscellany | | |
| Leipzig: The World's Famous Book Mart. | Rev. P. W. Browne, D.D., Ph.D. | 512 |
| Chronicle | | 518 |
| Book Reviews and Notices..... | | 527 |
| (For a complete list of Reviews see next page) | | |
| Notes and Comment | | 583 |
| Announcement. Dr. Hyvernât. Louvain's Academic Opening. A Scandinavian Collection. University Federation. A Rare Print. Centenary of Distinguished Brothers. An Indian Convention. Oblate Honors. Henri d'Arles. New Canadian Magazine. Bishop Keppler. Ecclesiastical Latin. The Egypt of America. The Vatican Library. St. Patrick and Britain. Father Mahr. Hellenic Continuity. Catholic Spirit in English Literature. Ireland and the Church Calendar. Papal Letters in Asia. A Nestorian Monument. Smyrna. Ancient American Monuments. Catholic Encyclopedia. Twelve Inch Library. Student Government in Schools. A Missionary Confraternity. Authorship of the Imitation. An Historic Phrase. Idealist Delusions. Evolution of the Calendar. La Semaine d'Ethnologie Religieuse. Earliest Human Dwellings. Schools in Quebec. The Connolly Library. The Mendel Centenary. Father Ehrle. Benedictine College at Oxford. Congregation de Propaganda Fide. The Ancient City of David. The Oriental Institute. The Tomb of St. Stephen. | | |
| Books Received | | 633 |

Gettysburg, Pa.

PUBLISHED BY THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
Issued Quarterly

ANNUAL SUBSCRIPTION, \$4.00

SINGLE NUMBERS, \$1.00

FOREIGN COUNTRIES, \$5.00

Entered as second-class matter Nov. 17, 1922, at the post-office at Gettysburg, Pa.,
under the Act of March 3, 1879

Copyright, 1922, By the Catholic University of America

CONTENTS

| | | |
|---|---|-----|
| THE FIRST MASS | <i>Right Rev. Alexander MacDonald, D.D.</i> | 479 |
| THE FRENCH PAPAL STATES DURING THE REVOLUTION | <i>Rev. Charles L. Souvay, C.M., D.D.</i> | 485 |
| THE MIRACULOUS HOSTS OF SIENA | <i>Mary G. Chadwick</i> | 497 |
| MISCELLANY. | | |
| Leipzig: The World's Famous Book Mart. | <i>Rev. P. W. Browne, D.D., Ph.D.</i> | 512 |
| CHRONICLE | | 518 |
| BOOK REVIEWS AND NOTICES | | 527 |
| ADAMS, <i>The Founding of New England</i> ; BARNES, <i>Bishop Barlow and Anglican Orders</i> ; MORICE, <i>Histoire de l'Eglise Catholique dans l'Ouest Canadien, du Lac Supérieur au Pacifique (1659-1915)</i> ; MYERS, <i>Manual of Collections of Treaties and of Collections Relating to Treaties</i> ; HUGHES, <i>Illustrations of Chaucer's England</i> ; FLEMING, <i>England under the Lancastrians</i> ; Latin America and the United States; CUNNINGHAM, <i>The Audiencia in the Spanish Colonies</i> ; MOSES, <i>Spain's Declining Power in South America, 1730-1806</i> ; HAYDEN and MOONAN, <i>A Short History of the Irish People</i> ; CARLETON, <i>A Mediaeval Hun</i> ; O'DONNELL, <i>The Catholic Hierarchy of the United States</i> ; SING GIN SU, <i>The Chinese Family System</i> ; ELSON, <i>Modern Times and the Living Past</i> ; WALKER, <i>The Things that are Caesar's</i> ; EARLE, <i>An Outline of Modern History</i> ; O'BRIEN, <i>The Great Experiment</i> . | | |
| MINOR NOTICES | | 558 |
| RECENT PUBLICATIONS | | 571 |
| NOTEWORTHY ARTICLES IN CURRENT PERIODICALS | | 579 |
| NOTES AND COMMENT | | 583 |
| BOOKS RECEIVED | | 633 |

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. II JANUARY, 1923

Number 4

PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.

BOOK REVIEWS AND NOTICES

| | |
|--|-----|
| ADAMS— <i>The Founding of New England</i> , by R. J. P. | 527 |
| BARNES— <i>Bishop Barlow and Anglican Orders</i> , by P. W. B. | 533 |
| MORICE— <i>Histoire de l'Eglise Catholique dans l'Ouest Canadien</i> , by P. W. B. | 535 |
| MYERS— <i>Manual of Collections of Treaties</i> , by P. W. B. | 538 |
| HUGHES— <i>Illustrations of Chaucer's England</i> , by P. W. B. | 542 |
| FLEMING— <i>England under the Lancastrians</i> , by P. W. B. | 542 |
| ROOT— <i>Latin America and the United States</i> , by Edwin Ryan | 544 |
| CUNNINGHAM— <i>The Audiencia in the Spanish Colonies</i> , by Edwin Ryan | 545 |
| MOSES— <i>Spain's Declining Power in South America</i> , by Edwin Ryan. | 547 |
| HAYDEN and MOONAN— <i>A Short History of the Irish People</i> | 550 |
| CARLETON— <i>A Mediaeval Hun</i> , by Floyd Keeler | 551 |
| O'DONNELL— <i>The Catholic Hierarchy in the United States</i> , by R. J. P. | 553 |
| SING GIN SU— <i>The Chinese Family System</i> , by Fr. Nugent | 553 |
| ELSON— <i>Modern Times and the Living Past</i> | 554 |
| WALKER— <i>The Things that are Caesar's</i> , by R. J. P. | 555 |
| EARLE— <i>An Outline of Modern History</i> | 555 |
| O'BRIEN— <i>The Great Experiment</i> , by R. J. P. | 556 |

BOARD OF EDITORS

Editor-in-Chief

RIGHT REV. THOMAS J. SHAHAN, D.D.

Managing Editor

REV. PATRICK W. BROWNE, D.D., Ph.D.

Associate Editors

VERY REV. PATRICK J. HEALY, D.D., Chairman

REV. VICTOR O'DANIEL, O.P., S.T.M.

CHARLES HALLAN MCCARTHY, Ph.D.

REV. HENRY IGNATIUS SMITH, O.P., Ph.D.

REV. PETER GUILDAY, Ph.D.

LEO. F. STOCK, Ph.D.

RICHARD J. PURCELL, Ph.D.

REV. EDWIN J. RYAN, D.D.

Publication Office, Gettysburg, Pa.

Correspondence in regard to contributions and subscriptions should be sent to the Managing Editor, Catholic University of America, Washington, D. C.

The Catholic Historical Review

NEW SERIES, VOLUME II JANUARY, 1923

NUMBER 4

THE FIRST MASS

In eloquent words that reveal his own strong faith and fervent devotion, Father Cordignano, S.J. tells us, in a late number of the *Catholic Quarterly*, how our Blessed Lord offered the First Mass. "We shall attend," he writes by way of Preface, "the first Mass celebrated in the world by Jesus, the eternal Priest." I am well aware that the Last Supper is commonly regarded as the First Mass. It is the purpose of this paper to show that the first Mass was not celebrated till after the resurrection and ascension of Our Lord into Heaven.

The question is not one of words nor of appearance only. There is question of the reality underlying the words and the appearances. As far as words go, there is identity, though the expression Mystery of Faith, which is found today in the form of consecration, is believed to have been added by the Church. As far as that which appears to the senses is concerned, Our Lord was seen to offer Himself visibly in the Supper, while it is some one else who is seen to offer Him in the Mass. And yet, to the eye of faith, as St. Ambrose points out "Christ Himself is plainly seen to offer in us, since it is His word which sanctifies the Sacrifice that is offered."¹

I say there is question of the reality underlying appearances. The Supper was fundamentally different from the Mass. An indication of this difference is to be found in the fact that the Sacrifice of the Supper was offered once and could never again be offered, while the Sacrifice of the Mass is offered over and again "in every place, from the rising of the sun to its going

¹ *Comm. on Ps. 38*, n. 25.

down." As "It is appointed unto men once to die," so Christ died once, and being risen from the dead "dieth now no more: death hath no more dominion over Him." Our Lord in the Supper was mortal and passible; in the Mass, He is immortal and impassible. And so by a gulf as deep as death and hell, the death He underwent on Calvary and the hell He descended into after death, is the Supper divided and differentiated from the Mass.

St. Thomas says of the Body of Christ that "inasmuch as it was mortal and passible it was apt matter for immolation."² It was this in the Supper. In the Mass it is immortal and impassible, and therefore not apt matter for immolation. And because it was apt matter for immolation in the Supper, it was there offered to be immolated, i. e. to undergo the Passion and the Death on the Cross. The nature of the immolation is shown by what the matter was apt for. Being passible and mortal the Victim was to suffer and to die. Till He did suffer and die, the immolation was not accomplished, the sacrifice was not finished. It follows that the Supper was but a sacrifice begun, not a completed one. In the Mass, on the other hand, there is offered a finished sacrifice. So, the supper and the Mass differ as that which is only begun differs from that which is completed. Hence the Last Supper could not have been the First Mass.

Under symbols of wheaten bread and the juice of grape, Our Lord offered Himself in the Supper. In the Mass He is offered as the Bread baked by the fires of the Passion in the ashes of our sin and of His mortality, as the Wine made new in the Kingdom of God by the Beautiful One in His stole who came with dyed garments from Bosra, treading the winepress alone. As, then, the beginning differs from the end that crowns it, and the materials from the finished product, so does the Supper differ from the Mass.

"The Passion of the Lord," says St. Cyprian, "is the Sacrifice that we offer."³ Upon this also St. Thomas rings the changes. "The Eucharist," he says, "is the perfect Sacrament of the Lord's Passion, containing as it does Christ who suffered."⁴

² 2, 3a q. 48, a. 3, ad Ium.

³ *Ep.* 63, n. 17.

⁴ 3a. q. 73, a.

And again: "It is manifest that the Passion of Christ was a true Sacrifice."⁵ And once more: "Though the Passion and death of Christ is not to be repeated, the virtue of that sacrifice, once offered, endures forever."⁶ "We do not offer other than that which Christ offered for us, His Blood, namely. Hence ours is not another sacrifice, but is the commemoration of that sacrifice which Christ offered, as we read in Luke XXII, 19: This do in commemoration of me."⁷

We offer in the Mass what Christ offered in the Supper, when He said, "Do this for a memorial of Me." He offered all that which led up to and ended in His Death upon the Cross. He offered not His Death only, but His Passion, and every item of His Passion, every pang of the mental and bodily torment which He was about to endure. Even in the Supper the mental anguish began. There weighed upon His soul the treason of Judas, which He made public, as did the denial of Peter. This was part of the price He had to pay for our betrayals and our backslidings—part of the Sacrifice of our Ransom which He offered there. Now, as there was but a beginning of the Passion in the Supper, and as the virtue of the whole Passion and Death is in the Mass, it follows that the Last Supper was not the First Mass.

This follows also from the fact that the Mass is a Commemoration Sacrifice. When Our Lord said: This is My Body, This is My Blood, He offered the Sacrifice of our Ransom which was consummated upon the Cross—a bloody sacrifice, for without the actual shedding of blood there was to be no remission of sin. When He said: This do for a commemoration of Me, He instituted the Commemorative Sacrifice which we call the Mass. He instituted it, I say, He did not offer it; just as He instituted baptism, but did not Himself baptize. What is the Mass commemorative of? The Passion and Death of Christ. Did Christ in the Last Supper commemorate His own Passion and Death? Of course not. We keep the memory of what is done and over. The offering in the Supper was but an earnest and foretokening

⁵ *Ib.* q. 48, a. 3.

⁶ *Ib.* q. 22, a. 5, ad. 2um.

⁷ *Comm. on Ep. to the Hebrews*, C, 10, V. I.

of what is commemorated in the Mass. Therefore the Last Supper was not the First Mass.

The current conception of the Last Supper is that of a Sacrifice other than the Sacrifice of Calvary, and complete in itself. If this were the true conception, the Mass would be the continuation of that Sacrifice, and the Last Supper would have been the First Mass. But the traditional teaching of the Church from the beginning makes the Mass to be the continuation of the Sacrifice of Calvary. Thus St. Augustine says that the Sacrifice of our Ransom was offered up for the soul of his mother, Monica. The inference is plain and necessary that the Sacrifice offered in the Supper was completed on Calvary, since the Mass is the continuation of the completed Sacrifice.

The same is to be inferred from the teaching of St. Paul in the Epistle to the Hebrews. He there sets Christ before us as "priest forever according to the order of Melchisedec," and declares that "by one Sacrifice He hath perfected forever them that are sanctified." This was the Sacrifice of Calvary. Hence, according to the Apostle, Christ offered the Sacrifice of Calvary as Priest according to the order of Melchisedec, which He did in the Supper according to the rite of Melchisedec, and only in the Supper. And so Calvary intervenes between the Supper and the Mass, the Supper being the inauguration, Calvary the consummation, the Mass the unbloody continuation and commemoration of the One Sacrifice which redeemed the world.

The Sacrifice of Calvary is operative in the Mass. For the Mass fulfils perfectly the fourfold end of sacrifice, 1, public worship of God, 2, propitiation for our sins, 3, thanksgiving for the sovereign favour of our redemption, 4, impetration of fresh favours. Now a thing must be before it is operative, and the Sacrifice of Calvary was not till Christ died on the Cross. It follows that the Supper could not be the first Mass, for the Supper came before Calvary and the Sacrifice of Calvary itself did not become operative until it was finished.

The view that the Sacrifice of Calvary stands by itself, apart and distinct from the Supper and the Mass, is untenable for two reasons. The first is that the Sacrifice is made to consist in the Death only, whereas it consists also in the Passion. The second is that by the positive ordinance of God Sacrifice comprises

a liturgical offering as well as an immolation of the victim, and there was no liturgical offering on Calvary. Indeed there was no offering there. For to offer is not actually to give or hand over but to tender or present for acceptance, and this presentation had to be made before the giving actually began, since the Passion of the Lord, as says St. Cyprian, is the Sacrifice that we offer, and every pang that our Saviour suffered from Thursday evening when He reclined at table with the twelve till the afternoon of Friday when He gave up His spirit on Calvary was part of what is known as the Passion.

The Sacrifice of the New Law was prefigured by the sacrifices of the Old Testament, and especially by the great sacrifice of expiation which was offered once a year for the sins of the whole people, and was to be "an ordinance forever."—Levit. XVI. It is no poetic conceit that the Coming Event cast its shadow before: it is a truth of divine revelation. The rite, therefore, of the New Testament Sacrifice, which alone "blotted out the handwriting of the decree that was against us" is outlined for us in the Old Testament offering for sin. On the feast of expiation the high-priest first made the ceremonial offering of the victim at the door of the tabernacle of the testimony, then shed its blood, and last of all went with the blood into the holy of holies to hand it over there to the Lord. Immediately afterwards he came out into the holy place, and on the altar that was there made the offering of the blood, smearing with it the horns of the altar Ib. V. 18. So our High Priest first made the ceremonial offering of His Sacrifice according to the rite of Melchisedec, then shed His Blood to the last drop on the Cross, and after His resurrection went up to the holy of holies in the heavenly places to make there the solemn offering of His Sacrifice, "having obtained eternal redemption." Immediately afterwards the apostles are gathered together in the cenacle, and, as St. Ambrose says in the already cited words, the same High Priest is "plainly seen to offer" in them, for it is of divine faith that He is the Priest of the Sacrifice. There, then, in the cenacle, where the Eucharistic Sacrifice was instituted, the First Mass was offered up, even as it is offered up today, "in memory of the passion, resurrection, and ascension

of Jesus Christ Our Lord."^s Fittingly were these stupendous events commemorated by the apostles in the First Commemorative Passover of the New Testament, for He who suffered, and rose from the dead, and ascended into Heaven, had withdrawn from them His visible presence; and He had bidden them: "Do this for a commemoration of Me."

RIGHT REV. ALEXANDER MACDONALD, D.D.,

*Victoria, B. C.,
Canada.*

^s Ordinary of the Mass.

THE FRENCH PAPAL STATES DURING THE REVOLUTION¹

In 1789 the French Papal possessions included the two Counties respectively called in Roman Chancery style the *Comitatus Avennicinus*, or High County, the principal city of which was Carpentras, and the *Comitatus Avenionensis*, or Low County, named after its capital Avignon; both together having in all an area of less than a thousand square miles. Since 1274, by donation of King Philip III to Pope Gregory X, they belonged to the Popes; and even though several times (1663, 1688 and 1768) the French kings attempted to wrest them from their legitimate sovereign, there was, in 1789, no question of disputing the Papacy's rights. A Legate administered the two Counties, continuing in the old Papal Castle the moral presence of the popes who had resided there from 1309 to 1378.

The Counties were comparatively an earthly paradise: taxes insignificant;² no imposts; living wonderfully cheap—"for one or two *sous* one could have a meal of bread, meat and wine"³; no militia; scarcely any privileges of nobility; no restrictions on fishing and hunting⁴ and to cap it all a miniature representative Assembly.⁵ However, the rank and file of the population had a bad name, and it deserved it. In the course of time the country had become the secure haven of all the scoundrels of France, Italy and Genoa: smugglers, fences, vagabonds, swindlers, crooks, convicts escaped from the galleys of Toulon and Marseilles,⁶ all flocked there and soon fraternized in debauchery and crime.

¹ Paper read at second annual meeting of the American Catholic Historical Association, St. Louis, Dec. 27-29, 1921.

² All the public expenses put together did not total more than 800,000 livres for 126,684 inhabitants.

³ MICHELET, *Histoire de la Révolution Française*, III, 56 (quoting the words of old country folk.)

⁴ *Mercure de France*, October 15, 1791: Letter of an inhabitant of the Comtat.

⁵ The annual General Assembly was composed of the three Bishops of the French papal States, one member elected by the nobility and thirteen consuls of the chief towns. André, *Histoire de la Révolution avignonnaise*, I, 61.

⁶ French National Archives, F¹, 3273: Letter of Pelet de la Lozère, Prefect of Vaucluse to the Minister, Germinal 30, year VIII (April 20, 1800.)

Such ingredients constituted a soil admirably adapted for the rapid growth of the revolutionary seed. No wonder, therefore, that towards the end of 1789 rebellion broke out in Avignon, where minds were easily wrought up. Before long it spread beyond the ramparts of the City of the Popes. The high County, however, remained loyal; hence timid: fear of the violence of the demagogues—a fear but too well founded—increased the numbers of the anti-papal faction; and soon the noise they raised was such that the Pope had to intervene. He did it in a fatherly way, promised all the reforms deemed opportune (Briefs of February and April 1790) and sent a Commissary with the charge of trying every possible way to restore order and peace. At Carpentras the pontifical Commissary was shown he was unwelcome; at Avignon he was positively refused admittance.

Then in the papal city Jacobinism, preached by ranting advocates like Tournal,⁷ Rovère,⁸ the two Duprats,⁹ the two Mainvielles,¹⁰ Lécuyer,¹¹ multiplied its proselytes and stopped at no violence. Within a short while seven or eight riots broke out. On June 10, 1790, at the instigation of the leaders, all the rabble of the city and the suburbs, churls adverse to excise, rascallions adverse to order, stevedores and longshoremen, armed with scythes, pikes and cudgels, rose up tumultuously, served on the Vice-Legate Casoni notice to quit, turned out of the city the Archbishop Giovinio, ousted the Italian officials, obliged the Consuls to resign, hanged the officers of the National Guard and the principal loyalists (June 11)¹² and possessed themselves of the town hall. For efficiency trust the preachers of the revolutionary gospel.

⁷ A Journalist.

⁸ Joseph Stanislas Francis Xavier Alexis Rovère, Marquis of Fonvielle, an ardent Jacobin; was sent in 1792 to the Convention as representative of the Department of Bouches-du-Rhône.

⁹ Louis and John; the latter represented the Department of Bouches-du-Rhône in the Convention.

¹⁰ Peter Mainvielle, the elder, also was elected to the Convention by the same constituency; his younger brother was just then twenty-two years of age.

¹¹ A Jacobin, secretary of the Commune of Avignon.

¹² Seven men were murdered that day; some were nobles, others priests and others artisans.

At Carpentras things did not proceed quite as fast, but they went just as surely. On May 27, the County Assembly, though visibly partial to French ideas, decreed they would adopt of the Constitution elaborated in Paris only such articles as were in keeping with the interests of the County and the circumstances of the times and were not derogatory to the authority of the Pope. Yet scarcely had a few weeks elapsed, when the same body adopted the *Declaration of the Rights of Man*, and requested Rome to approve as organic law of the County the French Constitution in its entirety, civil and spiritual provisions alike. This was going too far. The pontifical government, of course, emphatically refused to comply. From that time on there was open warfare between the Carpentras Assembly and the Papal Court. The Vice-Legate was ejected; the other officers of the Roman government were thrown out; a new tribunal was set up; three Conservators of State were appointed, and two delegates sent to Rome: the instructions of these latter were notoriously of such a nature that the Pope could not with self-respect listen to them; indeed the delegates were not even granted an audience.

This denial of a hearing became the prolific seed of new complaints against the pontifical rule: it was construed into a relinquishing by the Pontiff of his claims to the sovereignty of the County; and when, in reply to these gross misrepresentations and to the ill-treatment to which his agents had been subjected, Pius VI offered complete pardon and forgetfulness of the past, the Assembly with affected wounded dignity took offense.

The true master now was the Jacobin party. They petitioned Paris for incorporation into France; and in the meantime proposed the adoption of the new Constitution just elaborated in the French capital. Then they seemed to be haunted by a mania, nay a frenzy of imitation of France. The French Constituent Assembly had decreed that all ecclesiastical properties were "at the disposal"—a genial euphemism—of the nation; at Avignon the churches were stripped of all their silver treasures and the sacred vessels shipped to the Mint of Marseilles. In February 1790 the Constituent Assembly had decreed the suppression of all religious orders; at Avignon they went one better, and expelled the Nuns from their convents. On July 12,

1790, had been voted in Paris the Civil Constitution of the Clergy, and, on November 27 a law prescribing the oath to said Constitution; at Avignon, three days later, November 30, a proclamation summarily enjoined the Bishop under penalty of forfeiture of all his rights, to return to the city in order to take the oath as well as the pastors and all the other priests.

And this was only the beginning. On the 26th of February 1791, Duprat bursting into the cathedral at the head of a band of soldiers compelled the canons to elect forthwith a Vicar Capitular. Out of six canons present (thirteen were absent) four voted for one of them, Mallière. Without further ceremony, Duprat declared him elected, and forced the canons who protested, but in vain, to sign the act of election. Mallière, whose ambition was thus fully gratified, hastened to accept the title proffered; he was solemnly installed in the cathedral on the 6th of March, after a Mass chanted by the Oratorian Mouvans, who wore the municipal scarf over the sacerdotal vestments; he took the oath, professed his allegiance to the king of France and solemnly promised to insure the observance of the Civil Constitution of the Clergy against all opposition. His next step was to issue a Lenten letter; he gave dispensations, put under interdict the Superiors of the Diocesan Seminaries, and finally wrote to Rome to notify the Pope of his election and beg the Pontiff's approbation. Rome's answer, dated April 23, was in the form of a Brief to the Archbishop of Avignon and the three Bishops of the County, declaring null and void the sham election of Mallière, fulminating against the latter and his abettors a sentence of suspension and irregularity and maintaining to the full the rights of the Holy See over the spiritual and temporal administration of Avignon and the Counties.

Meanwhile the annexation to France, for which the "patriots" worked with might and main, was still in abeyance; and it was obvious that it did not meet with the favor of most of the inhabitants. Of course nothing could be done until the consciences of these benighted loyalists had been schooled by approved Jacobine arguments in the path of orthodox revolutionary duty. The "army of Avignon" happened to be at hand for these new dragonades. A strange army this. Out of 3,000 men, scarcely 200 were natives of Avignon; but there were

more than 500 deserters from the French army, and the rest were a medley of "professional smugglers, jail-birds, rovers, land-sharks and scoundrels, who, scenting a prey, had flocked from afar, some even from Paris,"¹³ "true roving Sodom which the old Sodom would have loathed." In their wake followed a whole herd of females yet more fulsome and bloodthirsty. "To make it clear that among them murder and theft were the order of the day, the Avignon army had massacred their first general Patrix, guilty of freeing a prisoner, and had elected in his stead a former highwayman who, sentenced to death by the court of Valence, had escaped on the eve of his execution, Jourdan, surnamed 'the Beheader' because he was said to have, on the 6th of October 1790, at Versailles, cut off the heads of two of the king's bodyguard."¹⁴ Under his leadership the army swelled to 5 or 6,000 men. Thenceforth prevailed through the whole country the regime of organized plunder, the purpose being to wear out the patience of the inhabitants in order to instill in them the esteem of and a longing for the beauty of the freedom brought by the French Revolution.

The *Mandrins*, as the army of Avignon was styled by the people from the name of a famous highway robber, extorted all the money they could. On Cavaillon they laid a contribution of 25,000 livres; Baumes had to pay 12,000, Aubignan 15,000; Piolens 4,800, and on Caumont they levied a tax of 2000 per week. Between these financial operations pillage, arson, rape, murder were the pleasant pastime of the band. Whoever did not suit their fancy was done away with, old people and children, women and men, nobles and peasants, laymen and priests—priests especially; they were the object of a marked predilection; they were shot, hanged, mutilated, hewn to pieces with refinements of torture unknown even at the periods of the most barbarous de-

¹³ Reports of the three delegates of the Constituent Assembly on the events of October 10, 1791 (French National Archives, DXXIV, 3).

¹⁴ TAINE, *Origines de la France Contemporaine*, Vol. 5, p. 210. In notes he quotes a passage of Barbaroux' Memoirs: "After the death of Patrix, the question arose of appointing a general; nobody wanted that office in an army that had just given the greatest example of indiscipline. Jourdan arose, and declared himself ready to accept. As no answer was made, he appointed himself and asked the men if they wanted him for their general. A drunkard was just the man for drunkards: they applauded and so he was proclaimed."

gradation. In the short space of a few weeks 621 victims succumbed in that unfortunate district; and the Commissaries missioned by the Constituent Assembly, shamefully partial though they were to the "brave patriots," could not help marking in their report: "It is an unquestionable fact attested by all persons of good faith, that the so-called patriots who, it was said, had reaped so much glory at Sarrians¹⁵ are regular cannibals held in execration at Avignon as well as at Carpentras."

Avignon herself indeed, where French sentiment was rife, Avignon at the end took fright before the monster born of her.¹⁶ And no wonder, for the "army" was now talking of levying a tax on the city. The authorities remonstrated. But the Jacobins had irresistible means of persuasion: a few cannon were brought ostensibly and trained on well-selected spots; next a score of reluctant councilmen were dragged before a High Court, found guilty and proscribed, barely escaping being executed on the spot; then the "army," under the command of Duprat, marched towards the city.

Restrained during two months by the Commissaries of the Constituent Assembly, discharged and on the point of being disbanded, that "army," by a bold stroke got hold of the prey about to escape its clutches. Entering Avignon, Jourdan made himself master of the palace: the municipal officials were driven out, Richard, the mayor, had to flee under a disguise, the town clerk was hacked to pieces, upwards of forty citizens were thrown into prison, and wholesale plundering gave to the glorious troops a first instalment.¹⁷

This, however, only whetted their appetite; and measures were taken at once to operate on a grander scale. A temporary

¹⁵ They had ransacked every house carrying away thirty-three wagon loads of plunder; they had revelled in arson, rape and murder: an old lady, eighty years of age and paralytic was shot and left in a pool of blood in the midst of fire; a child five years old was cut in twain, his mother beheaded and his sister mutilated; they cut the ears of the parish priest, bound them on his forehead in guise of cockade, then butchered him together with a pig, and tearing the hearts out of the bodies, they danced upon them. *ANDRE. Op. cit.*

¹⁶ Letter of the Directory of the Bouches-du-Rhône, May 21, 1791; Deliberation of the councilmen of Avignon, May 15.

¹⁷ August 21. Letters of Richard and two others, Aug. 21; Letter to the President of the National Assembly written by five citizens on behalf of two hundred families, Aug. 22.

city council with Lecuyer, as Secretary was organized: and it at once laid on the city a tax of 300,000 livres, suppressed the convents, sold at auction the spoils from the churches, and wrested from the Director of the Mont-de-Piété to deliver to the commune a box full of gold, silver and diamonds which was in his custody. Whilst, as a result, the city was standing aghast and terror-stricken, the electors were called to the polls to vote on the annexation to France. What the freedom of such a vote could be, may well be imagined.

Meanwhile by a high-handed act of the Legislative Assembly Avignon and the Counties had changed hands. The story of the discussions which culminated in the incorporation into France of the Papal territories is worth rehearsing here briefly: it shows how a bold and unscrupulous minority may, by dint of underhand work and persevering intrigue succeed in obscuring the clearest notions of right and justice.

A first motion to annex the papal States on the Rhone had been indignantly rejected by a unanimous vote of the Constituent Assembly in November 1789. It was not dead, though, and came up again a year later, November 1790. Then Maury arose to defend the rights of the Holy See, and by one of his most masterful speeches succeeded in having the measure voted down.—On April 30, 1791, the motion was presented once more: its supporters meanwhile had grown bolder: to reinforce their arguments, threats, deceit and even violence were brought into play. For five days the debate was hotly carried on, the right of the Assembly backing the indefatigable Maury. On May 4, when the vote was taken, the majority was once more found to be against annexation. It seems, anyway, that in the opinion of its fathers, the papal states were not yet fully ripe for the change; to hasten the day, they decided to spread disorder and terror among the population. How well this part of the program was carried out by the "army" of Jourdan the Beheader, we saw above. Not one month had elapsed since the defeat of the bill when it was called up again. Again it was defeated; but the Assembly decided to send to the Counties three Commissioners to restore peace. The most obvious result of their mission, and clearly the purpose of their efforts, was above all to

accustom the people's mind to regard the annexation as necessary.

In September the bill, killed five times already, was brought back to life more threatening than ever. Maury sprang on the breach, armed cap-a-pie. Not satisfied with vindicating the rights of the Holy See, he turned upon the Commissaries sent to Avignon, accusing them of revolting partiality, iniquitous abuse of authority, scandalous protection of Jourdan's satellites; he charged them with putting garrisons in towns faithful to the Pope and compelling them to ask for union with France. He made a horrible charge, which caused a considerable stir in the Assembly and which he offered to prove: namely that Jourdan had publicly ordered the digging of four immense pits to bury such as would vote for the Pope. In conclusion he moved that the Commissaries be brought to trial before the National Supreme Court of Orleans, where he was ready to act as prosecutor. This time, however, Maury's intervention remained unsuccessful. He was speaking to an assembly galled by the letter sent by the Pope to Louis XVI, and addressed to the latter at Cologne, in which the Pontiff congratulated the king on his escape. How that letter, strictly confidential, had fallen into the hands of a Paris newspaper, *Le Moniteur*, has never been made clear. At any rate the *Moniteur*, in possession of this choice morsel, had published it in its issue of August 7, and the Assembly, stung to the quick, was bent on retaliation.

Swayed by a speech of Pétion, it passed on September 14, 1791, the decree of annexation. "The National Assembly," read this decree, "declares that by virtue of France's rights upon the united districts of Avignon and the Venaissin County, and agreeably to the wish freely and solemnly expressed by the majority of the towns and the inhabitants of these two districts: the said two united districts of Avignon and the Venaissin County are from this day forward integrant portion of the French Empire. And shall the King be requested to open negotiations with the Roman Court in view of settling the indemnities and compensations which may be due to that Court."

On being informed of this total disregard of his rights, Pius VI forthwith (October 24) addressed to the king a memorandum on the subject. The Pontiff, minutely informed by his

agents of all that had transpired, complained of the means resorted to in order to seduce, or rather to reduce his French subjects; of the sending of hired agents and satellites; of the protection extended upon trouble-mongers and assassins, and of the conduct of the Commissaries appointed by the Assembly who, by artifice, deceit and threats had prepared for the annexation.—Firm in its conclusions, this memorandum was extremely moderate in its tone: full well indeed did Pius VI realize that the king was in no way responsible for what had been done and was in reality, especially since his frustrated attempt to flee from France, the prisoner of the Assembly.

The union of Avignon to France did not bring to the annexed territories any relief from the pitiable oppression under which they were groaning. The population, though, was exasperated. On the morning of the 16th of October were found on the walls of the city placards written by a woman's hand and posted *per amica silentia lunae* calling all red-blooded citizens to strenuous resistance. In response to this appeal, a number of unemployed and many of the humble classes rose up gallantly: at their head were the women exasperated by the depredations committed in the sanctuaries and the ignominies to which some of them coming from church had been subjected by the "Hunting Societies." All assembled in the church of the Franciscans. Lecuyer was brought in, and massacred. This *coup de force* restored courage in the hearts of the order-loving citizens: all the city, people and bourgeois, were against the *Mandrins*, and in the country the farmers, whom they had shamefully robbed, shot at sight everyone of them who risked himself within range.

Stunned at first, the Jacobin leaders were not long, however, before recovering their wits. Three hundred and fifty dare-devils remained out of the disbanded "army," more than were needed for the work at once resolved upon and to hold the city in awe. An advanced guard marched upon the Franciscan church with two cannon; Mainvielle, who commanded it, fired a shot, killed two men, and held the rest in respect. Meanwhile Duprat, his accomplice, was arresting right and left and sending to jail scores of people, under the most ridiculous pretexts: a woman, for instance, being imprisoned "for casting a slur on Mrs. Mainvielle." Jourdan furnished the executioners; the

druggist Mende supplied them with a generous "bracer," and they were told: "Kill everything: leave no witnesses behind." Then by the orders of Mainvielle, Tournal, Duprat and Jourdan, on the 16th of October, the butchery began and was pursued during sixty-six hours with unutterable complications of lechery, on two priests,¹⁸ three children, an old man eighty years of age, thirteen women, two of whom with child, in all sixty-one persons brained, run through with sabre, pike or bayonet, hacked to pieces and thrown headlong upon one another into a deep ice-pit, the son upon his father, the mother upon her child, then crushed with rocks and covered with quicklime "for fear of the stench."¹⁹

Standing in the midst of the executioners was, it is said, a constitutional priest, Barbe by name. By a monstrous amalgamation of religious belief and savagery, this fiendish brute, whilst aiding his accomplices in the massacre, gave absolution to each victim when his head was split by the assassins. In the meantime other squads of *Mandrins* were making in the streets a hundred or so other victims, whose bodies they threw into the Sorgues canal. And whilst more than five hundred families of Avignon fled in panic from their homes, the ruffians looted at ease, no one daring to interfere.²⁰

The entry of the regular army into the city of the Popes, the 16th of November, put an end to that state of things. Caught red-handed and accused by the universal clamor of the electors now at liberty to speak out their minds, the revolutionary leaders were arrested, subjected to a scrupulous trial (335 witnesses were heard) and convicted by the impartial and unanimous verdict of the Commissaries despatched by the Legislative Assembly.

This made it possible to hold quietly the elections for a new

¹⁸ These two priests were of the number of the weaklings who had taken the schismatic oath.

¹⁹ French National Archives, DXXIV, 3. Report on the events of October 16; Summary Report of the events which took place in Avignon, October 16, 17 and 18.

²⁰ Letter of Beauregard, Lecesne and Champion, the civil commissaries of the Assembly, to the Minister, January 8, 1792.

city council; and these evidenced the good spirit of the population and their marked antipathy for Jacobin doctrines.²¹

Unfortunately those who believed that peace had been restored for good were soon to be cruelly disappointed. In March 1792 the Legislative Assembly passed a decree of amnesty. When it became known in the Counties that the "gallant brigands of Avignon" were included in that decree, there arose from all sides a cry of horror. In vain did the councilmen of Avignon protest against the measure, the baneful consequences of which it was easy to foresee, it nevertheless received its execution despite that protest, and even before official orders came from Paris. Armed men, wearing the uniform of the National Guard came to deliver the *Mandrins* and their leaders, without meeting any resistance on the part of their keepers.

But for these bloodthirsty rascals amnesty was not enough: they dreamed of a more adequate reparation in kind. On the 29th of April 1792, the "gallant brigands," followed by three battalions from Marseilles who had just achieved the capture of Arles, entered into Avignon, bringing in their midst as triumphant conquerors Jourdan and some forty of the *Mandrins* most deeply implicated in the horrors recently perpetrated. "This time," they yelled, "the Ice-pit shall be chokeful." Under the protection of the bayonets of their companions from Marseilles, they, one and all, resumed their former positions.²² So, for instance, Raphel, the district Judge and his clerk, though both were still under a writ of *habeas corpus*, publicly exercised their office, wreaking a terrible vengeance upon the relatives of the victims of the October massacre and the witnesses who had testified at the trial. Jourdan was now the king of the whole district and during a whole year administered it in keeping with his surname of "Beheader." The disorder reached such proportions that, according to one of the members of the Legislative Assembly, it was impossible to think of it without shuddering, and feeling ashamed of belonging to the same species as the human-faced monsters who had drenched Avignon with blood.²³ Once more the general of the *Mandrins* was ordered

²¹ Out of a total of 2287 ballots cast, the mayor, Levieux de Laverne, got 2227 votes. All the councilmen elected were in favor of the French Constitution, but belonged to the moderate party.

²² As they came near the city, all public officials and some 1200 citizens left Avignon seeking a place of safety.

²³ *Moniteur*. Report of the deliberations of May 10, 1792.

arrested; but a timely warning permitted him to reach a place of safety.

In 1793 we find him at Marseilles, at the time of the insurrection of that city, where he intended to renew the scenes of the Avignon Ice-pit. But the rebels themselves with whom he had cast his lot did not let him give free rein to his ferocious instincts; they put him in jail. The entrance into the city of the troops sent by the Convention saved him.

He had deserved too well of Jacobinism not to be worthily rewarded by the Convention. A major's commission and the command of the *Gendarmerie* in that very district of Vaucluse which he had covered with blood were his recompense. Fortune, however, did not smile on him very long; a few months after his appointment he was arrested, brought before the revolutionary tribunal, condemned to death, and guillotined on May 27, 1794.

We have seen how Pius VI protested to King Louis XVI against the decree of the National Assembly annexing the Counties to France. This protest was reiterated the following year in three Briefs, the first addressed to the Empress Catherine of Russia (February 25, 1792), the second to Emperor Leopold (March 3) and the third to Emperor Francis II (August 8). On the very same day that the second of these Briefs was signed in Rome, March 3, 1792, the Legislative Assembly divided the French Papal States into two districts, which it united to the Departments of Bouches-du-Rhône and Drôme respectively: it was ordered, moreover, that French legislation should be applied through the whole of the annexed territory. Once more, on April 19, 1792, in a Brief to the Bishops, the priests and the faithful of the Counties, the Pope renewed his protest. From the diplomatic point of view the matter remained unsettled until, at the Treaty of Tolentino, February 19, 1797, Bonaparte imposed on Pius VI, among other conditions, the absolute and unreserved renunciation of Avignon and the County. The Congress of Vienna, which ordered the return of other territories to the Papacy, did not stipulate the restoration to Pius VII of the French Pontifical States.

REV. CHARLES L. SOUVAY, C.M., D.D.

Kenrick Seminary
Webster Groves,
Mo.

THE MIRACULOUS HOSTS OF SIENA

Siena, rose-red and wreathed about with pale olives, sits like some mediaeval enchantress on her three hills. Opening to the stranger "*cor magis quam ostium*," as her motto says, she allures him within her walls, and puts upon him such enchantments, that he will not willingly go out from them; or, going, will seem to leave the best of his days behind. Long centuries ago, they shore away the forest of flame-like towers from whence her great nobles menaced each other; but she still has her black and silver Duomo, her ranks of grave Palazzi, among which wind the narrow curving streets; still the wide shell-shaped Campo, over which the Campanile soars high—straight towards the sun. Sienese painters are of an intense spirituality, ardent and mystical, as no Florentine, no Venetian has known how to be—their visions illuminate Church and Gallery. Sculptors and carvers, workers in bronze and in iron, have left their beautiful labour behind them. Still the Joyful Water, Fonte Gaia, gushes from the earth, and the lovely Sienese children play about it. We do not forget that other Siena of history,—fierce in her factions, streaming with blood—for the most part unjustly shed; that "soft Siena" of incredible luxury and sin, whom the tongue of San Bernardino lashed to many a brief repentance. But to-day, she is only the beautiful antique town, "*Sena Vetus, Civitas Virginis*," perfumed with the memories of Saints. Here one may pass long tranquil summers in a monotony that has no weariness, and learn a forgotten lore—the art of peace. When July comes round, and the famous races, held at the Visitation in honour of our Lady, are over, Siena turns to prayer; and if, during this month of July, you will enter the Church of San Francesco, you will see a singular Exposition in process. For, set on high in the midst of golden rays, raised above the High Altar, and dominating the vast dusky spaces of the nave is, not a Monstrance, but a silver Ciborium closed and sealed. This contains the Hosts that are the treasure of the Church, and it is claimed that we must go back to 1730 for the date of their consecration.

The history of these Hosts has been told by Fr. Albert Bettinger in the "*Relation*" he wrote at the desire of the Arch-

bishop of Siena, the Most Rev. Prospero Scaccia, for the International Eucharistic Congress held at Lourdes in July, 1914. Remembering the tragic events that crowded the August of that year, we doubt if the facts told by Fr. Bettinger have received the attention they deserve. In 1917 appeared "*De sacris Particulis Incorrumpite Servatis*" by Fr. Ruelli, of the Hermits of St. Augustine, who had received a special commission from the Archbishop to investigate the whole matter. He gives in a long Appendix many relevant Documents from the Archiepiscopal and other Archives. With these two books before me, and drawing on the memories of long months spent in the beautiful town, I now proceed to give an account of these far famed Hosts.

The Sienese, from time immemorial, have been devout to the Mother of God. Before the great battle of Montaperti, when there came, as Dante says, "that havoc and great slaughter that dyed the Arbia red," the city and Contado of Siena were formally made over to the Queen of Heaven. It was after the victory of the Sienese that, by solemn decree, the title "*Civitas Virginis*" was given to the town. "*Sena Vetus, Civitas Virginis*" she was hereafter to be called. We are not surprised, therefore, to learn that each year on the eve of the Assumption, the Parishes of Siena were wont to go in solemn procession to the Duomo, in order to offer to our Lady an immense wax candle artistically decorated. On Aug. 14th, 1730, probably during the time of the Procession, some sacrilegious thieves broke into the Tabernacle of the Church of San Francesco—it belonged then as now to the Friars Minor Conventual, and stands on the outskirts of the town—and took from it a Ciborium containing many Hosts. The theft was not discovered until the following morning, when the priest came to open the Tabernacle in order to give Communion. Then, indeed, the Feast was turned into mourning, and Siena was struck with grief and anger. All festivities were forbidden or forgotten, and in the narrow streets there was talk only of the tragedy and horror of the stolen Sacrament. On Aug. 17th, however, in the Church of Our Lady of Provenano, near to San Francesco, a young cleric was kneeling on one of those prie-dieus so common in Italy, that have an almsbox let into the top. Bowing his head at the sound of the Elevation bell, he could see that the Almsbox contained a

number of white objects like Hosts. The Sacristan, whom he told of this, suspected the truth, and went at once to inform the Fathers at San Francesco. They in turn hurried to the Archbishop, and he sent his Vicar General to assist the "Inquisitor Fidei," Fr. Ambrosi F.M.C., in the inquiry it was necessary to hold. A rumour about the finding of the Hosts had run like fire through the City, so that, when the two priests arrived at the Church, it was to find it full of an excited crowd. Most of the Sienese nobility had gathered there, and Fr. Ambrosi now chose two of their number to act as witnesses of the proceedings; two ecclesiastics were also chosen. When the Almsbox was opened, they found—lying among dust and coins and cobwebs—a large number of Hosts. The people wept at the sight. The Fr. Inquisitor had brought from San Francesco samples of the Hosts used there, as well as the mould in which they were always made, and it was found that these corresponded exactly with the particles taken from the Almsbox. The Fr. Sacristan of San Francesco deposed that, on the morning of Aug. 14th, he had consecrated about 200 particles, and that there were already 100 or more in the Ciborium. The hosts now found numbered 348, with 6 pieces; it seemed evident, therefore, that the stolen Hosts had been found. Accordingly, by the Archbishop's orders, they were exposed and venerated in Sta. Maria in Provenzano, and he himself carried them back in solemn Procession to San Francesco.¹ Siena poured out her heart in thanksgiving; and we read that her citizens were so much moved, that they turned their anger against the Friars, accusing them of negligence in guarding their Divine Charge, so that the Archbishop had to undertake their defence. Nothing was ever heard of the thieves, but in the street called "Chiasso Largo" the silken cover of the Ciborium and its silver cross wrenched from the lid were found, as if they had been flung down in fear.

The history of the Hosts between 1730 and 1780 is, at present, rather obscure. From the evidence of Frs. Gori, Pizzi, and Belardi, F.M.C., given before the Archbishop's court in 1789, we learn that, at first, they were merely wrapped in a Cor-

¹ Letter of Fr. Ambrosi to the Congregation of the Inquisition Aug. 19, 1730.

poreal and laid in the lower Tabernacle on the High Altar of San Francesco. At a later date, they were put still wrapped in a Corporal into a wooden box lined with coloured paper, which is described as a "relic-box"; this—at some date after 1755—was removed to the upper Tabernacle.² It is clear that, from time to time, some of the Hosts were consumed. When taken from the Almsbox, in 1730, they had numbered 348, whereas in 1789 they were only about 230, with between 80 and 90 fragments. But the question is—not why their number had diminished in the course of so many years, but rather how it came to pass that there were any left. The three Friars who gave evidence on oath, in 1789, declared that they did not know, and had never heard, by whose orders the Hosts had been kept instead of being consumed in the ordinary course. It may be that, since the Sienese were so deeply moved by horror at the sacrilege committed in their midst as even to attack the Friars of San Francesco, they would desire, for long afterwards, to pour out their prayers of reparation before the very Hosts upon which the outrage had been committed. The Friars would be eager to content them, and doubtless many would come from the country parts round Siena, when they heard of the tragedy. This kind of Pilgrimage would lead to keeping the Hosts for a long time; later, their preservation from any sort of decay would come to be looked on as a prodigy. In fact, Fr. Aloysius de Angelis, F.M.C., writing his "Relazione" in 1799, says it was the constant tradition of the Order that the Frs. Provincial, as well as the Capuchin Fathers, when passing Siena on their way to Rome, came always "to see this marvel."³

This is doubtless true, and yet as years went on, the Hosts seem to have been half forgotten. For, when the Minister General of the Friars Minor, Fr. Vipera, came to Siena in 1780, he heard of their existence for the first time, although he had visited San Francesco at an earlier date. He was much impressed, examined them one by one and counted them. This done, on April 14th he issued a decree to the Friars, in which he says that he is not satisfied with the way in which the Hosts

² Report by the Chancellor of the Archbishop Feb. 12, 1789.

³ RUELLI p. 35, note.

are being kept. He orders a Ciborium to be procured for them, arranges that their Tabernacle shall be provided with three locks, the keys to be in the charge of the three Friars who have those of the Monastery strong-box in their keeping; forbids in the most absolute manner that even one of the Hosts shall be consumed without the written permission of the Provincial. Finally, he lays it on the Provincials of the Order to make, at each of their visitations, a careful examination of the Hosts—there are 230—and to record the result “in this very book.”⁴ In 1781, and up to 1787 inclusive, the Frs. Provincial made this inspection, but in 1789 the matter was taken out of their hands.

In that year, the Grand Duke of Tuscany, Pietro Leopold, ordered the Bishops “subject” to him to visit the Monasteries of their respective dioceses, notwithstanding the canonical exemption from such Visitation granted to Regulars.⁵ Accordingly, on Feb. 9th, Mgr. Tiberio Borghese, Archbishop of Siena, visited San Francesco and examined the Hosts. He had previously made himself acquainted with all documents relating to them, and had told the Friars to have ready a suitable Ciborium which could be securely sealed. They had the old one altered so as to fulfill this condition. The Archbishop examined the Hosts in the Sacristy, the Vicar General and Chancellor being present, as well as the Friars of San Francesco, and six Sienese noblemen. One by one, the Hosts were scrutinized, even with a lens. They were found to number 231 whole Particles, and 89 large fragments, and were firm and fresh as if newly made. All—whole Hosts and fragments—were now placed in the newly prepared Ciborium, the same in which they now lie.⁶ It is of plain silver with a cup gilt inside, and the cover is fitted with a convex glass which permits the contents to be seen perfectly. Ciborium and cover are held together by two thin silk cords, one on either side; each cord is passed, first through two holes in the “lip” of the Ciborium, and then through corresponding holes in the rim of the cover; the ends of the cords are se-

⁴ *Libro di Memorie*, called the “Libro Nero” kept at S. Francesco has this Decree, fol. 209.

⁵ BETTINGER: *Relation* p. 37.

⁶ RUELLI: Document VI., p. 142.

curely knotted, and upon these ends, in 1789, Archbishop Borghese put his official seal. The Ciborium could not be opened except at the cost of cut cords or broken seals. The Archbishop desired further that some unconsecrated wafers should be put into a tin box and this also he had tied up and officially sealed. It was kept in a cupboard in the Archiepiscopal Chancery.⁷ Four times only, as far as is known, in 125 years, has the sealed Ciborium been opened and the condition of the Hosts tested. We will give a brief account of each Examination, until we come to the most important of all in 1914.

In 1799, the Archbishop, Mgr. Anton Zondadari, was asked to allow a procession in which the Hosts should be carried through the City. Before giving permission, he desired that the condition of the Hosts should be carefully examined, and that this should be done as publicly as possible. He invited, therefore, not only learned priests but men of science, and even bakers, to be present. The Hosts were inspected one by one with a lens and found to be in excellent condition. Two of the Friars of San Francesco were communicated with them, and declared that, except for a slightly stale taste, they were indistinguishable from fresh Particles. On opening the box in which Archbishop Borghese had, in 1789, sealed up fresh wafers, these were found in bad condition and partly eaten by weevils. Having been cleansed from these pests however, the wafers were returned to the box and this was resealed. The Archbishop gave leave for the Hosts of 1730 to be carried in procession, but ordered that a newly consecrated Host should be carried with them.⁸

In 1815, the glass cover of the sealed Ciborium was accidentally broken, and under Archbishop Zondadari and many of the same witnesses as in 1799, a fresh Examination was made—with exactly the same results. The Hosts were unchanged and numbered 240.⁹

In 1854, Archbishop Giuseppe Mancini had a private Examination made by three priests, who, having each consumed some of the ancient Hosts, declared them to taste a little stale, but to

⁷ RUELLI. Append. Doc. IX.

⁸ RUELLI. Append. Doc. X—XVI, pp. 149-59.

⁹ RUELLI. Append. Doc. XVII—XX, pp. 159 seq.

have no ill flavour; 220 with 12 pieces were returned to the Ciborium. There was taken from the tabernacle a wooden box under Archbishop Zondadari's seal, which, when opened, was found to contain a few discoloured and perishing fragments of wafers. These having been burnt, two fresh ones were substituted and the box resealed.¹⁰

We now come to June 14th, 1914,¹¹ when, under the present Archbishop, Mgr. Prospero Scaccia, an Examination was made, so searching and so scientific that it deserves very special attention. There were many witnesses—the Vicar General, the Chancellor, three Canons, two parish priests and the Fr. Guardian of San Francesco, as well as the following of the Siena University:—Dr. Simonnetta, Prof. of Hygiene & Director of the United Hospitals; Dr. Grimaldi, Prof. of Chemical Bromatology, Director of the Municipal Laboratory; Dr. Raimondi, Prof. of Materia Medica and Director of the School of Pharmacy; Dr. Delaini, Assistant to Institute of Physics; Dr. Toniolo, Prof. of Pisa University; Drs. Coli, Barbi and Saponi, Pharmaceutical Chemists, all of Siena. The Archbishop administered the following oath to the witnesses:—"I swear on the holy Gospels to fulfil faithfully the office entrusted to me, by declaring the truth whatever that may be." He then began Mass. After the Consecration, the sealed Ciborium was placed on the Altar, and when the seals of Archbishop Mancini, placed upon it in 1854, had been seen by the witnesses to be intact, the Chancellor cut the silken cord and raised the lid. The Archbishop communicated himself and Profs. Toniolo and Delaini, first with Particles consecrated at his Mass, and then with the ancient Hosts. He finished Mass, and immediately, without unvesting, began the inspection of the Hosts. With the help of a powerful electric lamp and a magnifying glass some of the fragments, taken at random, were closely scrutinized. The experts agreed as to the starchy structure and perfect preservation of these fragments. A large fragment was now placed on a small glass plate, and covered with distilled water, whereupon it softened and swelled. To this water was now added a little litmus, and in a short time

¹⁰ RUELLI. Append. Doc. XXI—XXII. p. 171 seq.

¹¹ *Ibid.* Doc. XXIII-seq. p. 173 seq.

the fragment became of a pale rose colour—thus showing a slightly acid reaction. Lastly, another fragment was put on a platinum plate, and Prof. Grimaldi let fall upon it a few drops of a solution of iodine, when it turned deep blue—sure proof of its starchy content. When the experts had observed this fragment with a lens, and Fr. Bettinger with Prof. Grimaldi had received a double Communion, the Hosts were taken, one by one, by Canon Marelli, counted and replaced in the Ciborium—228 were thus replaced. The Ciborium was then closed, and carefully sealed with the Archbishop's arms in red wax. At the same time ten fresh unconsecrated wafers were put into a silver box with a glass top,— this was likewise tied and sealed. The wooden box with two wafers placed with the Ciborium in 1854 was not to be found. The result of the Examination being made known, an excited throng poured into the Chapel where it had taken place, and the sealed Ciborium was carried round the vast Church, accompanied by all the clergy and people singing the *Te Deum*. After Benediction had been given, it was replaced in the Tabernacle. It will be remembered that Archbishop Zondadari, in 1799, ruled that a newly consecrated Host should be carried with the ancient Hosts in Procession. We know that this was done at the Corpus Christi Procession in 1815, and now in 1914 the rule was again followed, but the Archbishop no longer requires this to be done.¹² The experts, at his Grace's request, drew up their own report of the proceedings. They unanimously declare that:—The Hosts they examined are made of unleavened bread. They are in good condition, with no sign of decay or mildew, free from weevils and other parasites, firm, round, and with sharp edges. They taste of coarse wheaten flour, and are slower to dissolve than fresh Hosts, but are otherwise the same. In a separate document the experts declare that, during the examination and experiments, Hosts and Ciborium were untouched except by the hands of priests.

Three principal questions confront the readers of this history, and I propose to say something on each of them. They remain of course open questions. First:—Were the Hosts found

¹² RUELLI, p. 73.

in the Almsbox at Our Lady of Provenzano on Aug. 17th, 1730, really those taken from San Francesco three days previously?

If we answer this question in the affirmative, we rest on a very intelligible theory. The thieves—we say—having broken open the Tabernacle in San Francesco, and escaped as best they could, were faced with the question—how to get rid of the Hosts. Terrified at the sacrilege they had done, they may very well have tried to lessen it by leaving the Sacred Species at least in a Church, where, sooner or later, It would certainly be found. We can understand that they would not wish to return to the scene of their crime but would prefer some other Church. Our Lady of Provenzano is only a few minutes walk from San Francesco; there they presumably found the coast clear, and either opened the Almsbox with a key or passed the Hosts through the slit at the top. In this Almsbox the Hosts were found on the morning of August 17th. If on the contrary, we are to suppose that the Hosts found were not those stolen, then we can scarcely suppose them to have been consecrated ones, and no reason can be imagined why the thieves should have been concerned in placing them there.

Did some person other than the thieves procure 350 Hosts from the store of those destined for San Francesco, and put them in the Almsbox? What motive can be suggested? That when they were found they might be taken for the stolen Hosts and treated as the Blessed Sacrament? No one will deny the possibility of any sort of sacrilege, but what about the probability of this particular sacrilege? What about the risk incurred by anyone found placing Hosts in an Almsbox, of being at once arrested for the theft of the Ciborium? We must not omit to give due weight to the judgment of contemporaries. Archbishop Zondadari, his Vicar general, the Inquisitor Fidei, and the others concerned in the enquiry on the Hosts found, were not at all disposed to take for granted what needed proof. They were anxiously concerned to ascertain that the number, make, shape and quality of the Hosts taken from the Almsbox corresponded with those of the Particles stolen. These careful judges must have recognized that fraud was at least possible, but they seem to have come to the conclusion that, taking Siena as they knew it such fraud was highly improbable, for they decided as we

know that the stolen Hosts had been found. They had evidence lost to us now, they knew for instance what we can not measure—the possibilities of any unauthorized person being able to get hold of 350 Hosts. The judgment of contemporaries as to what is probable in their own town, country and century carries great weight. The probabilities of London may very well be the impossibilities of Tuscany; still demonstration in these matters is not to be arrived at.

The second question that occurs is this:—Were the Hosts examined by Archbishop Scaccia and the experts, in 1914, really those carried by Archbishop Zondadari from the Church of Provenzano in 1730?

We seem to have a very complete history of the Hosts. From 1730 to 1780 they were kept, wrapped in a Corporal, in the Tabernacle at San Francesco. The reason for this unusual keeping of the Sacred Species seems to have been the very simple one, that San Francesco did not possess two Ciboriums; for when, in 1780, Fr. Vipera ordered that the Hosts should be placed in a Ciborium, one had to be specially made for them and paid for out of alms procured from Florence.¹³ From 1780 to 1789 this Ciborium was kept under three locks; after 1789 until the present day,—except for a short interval while a new glass was being fitted to the lid,—it has been under the seals of the successive Archbishops of Siena.

Now it would be difficult to suppose that the Hosts found by Fr. Vipera in 1780, wrapped in a Corporal, were other than those found in the Almsbox, unless, indeed, fresh particles had been deliberately substituted for them. For why should ordinary Hosts be kept outside the Ciborium in this unusual way? Were other Hosts deliberately substituted for those of 1730? It is conceivable, of course, that some over-zealous priest may have done this. But if anyone did act in this way, it is scarcely conceivable that he would have substituted any but consecrated Hosts for Hosts held to be consecrated. From 1789 onwards, the difficulties in the way of substitution are enormously increased—the Hosts were under the seals of the Archbishops. But we may note a rather curious point. If, between August

¹³ RUELLI. Doc. IV.

17th, 1730, and the present date, any priest did, so to speak, "renew" the Hosts, then any question of fraud, between August 14th and August 17th, 1730, becomes of no moment. The Hosts, as we have them, must, in that case, be consecrated. The Hosts, as we have them, are also ancient, made, as the Examination of 1914 showed, of coarse household flour, whereas very fine flour is now always used. The present writer noticed that some of the Hosts had actually been cut of larger particles, so that only pieces of the impression of the Cross were stamped upon them.

It remains to say something about the number of Hosts found. The terms "whole Particles," "halves," "large" and "small" fragments are so elastic, that they easily lead to seeming discrepancies when used of the number of Hosts counted at different times. Clearly, too, a whole Host may become two halves, and a large fragment two or more small ones. In 1730 there were said to be 348 whole particles, and 6 fragments. But, as we know from the testimony of the Friars, some of the Hosts were given in Communion, so that, in 1780, there were but 230 whole Hosts. The pieces were not on this occasion counted. In 1789 there were 231 whole Hosts with 89 fragments; in 1799 two Hosts were consumed, the rest left uncounted. In 1815, two Hosts and all fragments having been consumed, 240 particles, some rather broken (*un po'rotte*) were returned to the Ciborium. In 1854, five Hosts and five fragments were consumed, and 220 particles, with 12 fragments, were resealed in the Ciborium where they now lie.

The last question is this:—Is the incorruption of these Hosts, supposing them to be those of 1730, miraculous? It is exceedingly difficult to answer this question. We begin to hear the word "prodigy" in 1780. Fr. Vipera, in the decree he issued to his Friars, speaks of the preservation of the Hosts from decay, during 50 years, as "*una specie di vero prodigio*." In 1789 the experts, called in by the Archbishop, declare that the Hosts are supernaturally (*prodigiosamente*) preserved. The same testimony is given by the Examiners in 1815 and 1854. After the exhaustive examination in 1914 Professor Grimaldi, of Siena University, wrote "*Le Sacre Particole*" (Siena 1915), in which he discusses the question of miraculous preservation.

"By the laws of science itself"—he concludes—"we are led, nay forced, to conclude that the Finger of God is here" (p. 69-70). He considers that, even in circumstances favourable to preservation, Hosts would not remain incorrupt for more than a few years. Preservation is so such a matter of climate and local conditions, that Professor Grimaldi's opinion is a valuable testimony to what may be expected in Siena.

The experiments made with wafers in sealed boxes, begun by Archbishop Borghese in 1789, have not been satisfactory. For the first box containing wafers was kept in a cupboard in the Chancery, i. e. it was not in the same conditions as the Hosts. When it was opened in 1799, the wafers were found partially decayed and eaten by weevils, but after being cleaned they were sealed up again. Evidently this "cleaning" would not arrest the process of decay, and the "cleaned" wafers were no fit subject for further experiment. In any case, we hear no more of them, at least explicitly. In 1815, we are told nothing of any box with wafers being examined; but in 1854, there is a wooden box taken from the Tabernacle, and inside it are a few perishing fragments. Now is this "wooden" box really the "tin" one of 1789 and 1799? We have no notice of any wooden box till 1854. Or was this wooden box put into the Tabernacle in 1815? We do not know. But we do know that, in 1854, two fresh wafers were sealed up in a wooden box, and that this box was not forthcoming in 1914. It is thought to have been lost during the disorganization consequent on San Francesco becoming a barracks in 1859; the Church, in fact, was not reopened till 1894. The ten wafers, sealed in a silver box with a glass lid, in 1914, and kept, as I have seen them, in the Tabernacle, fulfil all the conditions of a just experiment. They did not seem to be notably altered in July 1921, but the priest who showed them to me declared that there were, already, signs of some sort of change.

The attitude of the local ecclesiastical authority towards the "prodigy"—as this attitude is revealed to us in the Documents—is most interesting. The idea, popular in England, that all "foreigners," and especially Italians, are people who jump to conclusions, and swallow miracles without, so to speak, taking salt, can be held by those only who are not personally acquainted

with the cool and singularly acute Italian mind. Probably more hard thinking is done by the average Italian in one day than the Northerner accomplishes in a week. At any rate the Archbishops of Siena have spared no pains to assure themselves of the incorruption of these Hosts, and to test its miraculous character. They have not been satisfied with ordinary means, such as careful inspection of them, one by one, under a strong light; breaking fragments to test their consistency and structure; receiving them as Holy Communion in order to decide their quality and flavour; but, as we have seen, in 1914, large fragments were actually treated with chemical agents, so that the reactions following might be observed. Scientific experts have been freely called in, and put upon oath as to their testimony. For, be it observed, one question is of unique importance—do the Hosts really preserve the accidents of unleavened bread? If they do not, if such changes have taken place as make it impossible to say that they are still—to the senses—bread, then they are no longer the Sacrament, the Divine Presence has been withdrawn from behind the damaged veils, these Hosts can no longer be worshipped. The Church, scarcely trusting to the testimony of the unaided senses in this matter, directs that consecrated Hosts shall be constantly renewed. The Archbishops of Siena, in order to decide on the question of incorruption, took every means that an anxious reverence could suggest. The historical questions about the Hosts must be solved by the methods of history—weighing of evidence, estimate of probabilities, balance of arguments; but it would avail nothing to conclude that the Hosts of 1914 are really those of 1730, unless it can also be shown that they do truly retain the accidents of bread. This is, of course, the reason for the meticulous care taken in the examinations, the all-sufficient reason, too, for the chemical experiments. It would have been very easy, at any time, to order that the Hosts should be consumed; but this would have been to destroy the evidence of what seemed to be a miracle, and we must admire the faith and courage of the Archbishops who would neither do this, nor yet allow any rash conclusions to be come to.

It will have been noticed, by the careful reader, that Arch-

bishop Zondadari, in 1799, required that when the Hosts of 1730 were carried through Siena in Procession, a freshly consecrated Host should be carried with them. Fr. Ruelli¹⁴ argues that this decision was based on rubrical grounds. For the Hosts were in a sealed Ciborium, whereas a Monstrance is the proper vessel for the Blessed Sacrament during a Procession, and for the solemn Benediction that follows. However this may be, it is certain that the Archbishop, in his Pastoral of July 20th, 1799, calls the preservation of the Hosts from decay a "prodigy," recognized as such by himself and by various witnesses, lay and clerical. As we have seen, the present Archbishop dispenses with the carrying of a freshly consecrated Host. The Sealed Ciborium is constantly exposed for the adoration of the faithful, carried in Procession, raised in Benediction. The Sienese come, in their hundreds, to kneel before it and sing:—"Te adoro, ogni momento, o vivo Pan del Ciel, gran Sacramento!"

It is the great wish of the Archbishop that the history of the Hosts should be made known to the whole Catholic world. To this end, the Documents relating to them have been published, and their history written. Visitors to the Eucharistic Congress, shortly to be held in Rome, might well find time to visit Siena.

I have tried to give, in this article, the facts and the evidence, in so far as I have been able to gather it, about Siena's "miraculous" Hosts, leaving each reader to form his own conviction, or to suspend his judgment. For we cannot cross-examine the dead; nor, in any true sense, evoke the atmosphere of the past—that atmosphere in which a valid opinion is so much more easily formed, that, without it, we are apt to feel helpless to judge of anything. As always, in this sort of enquiry, we are haunted by the ghost of an unknown person, evil, mischievous, or "well meaning," who may have done, or conspired with others to do, any one of a hundred things that would render our "safest" conclusions suspect. This ghost is never to be exorcised from the fields of history, though it is but rarely that he solidifies sufficiently to be assigned a local habitation, or so much as a

¹⁴ *Op. cit.* p. 61. seq.

probable name. He is content to visit—and re-visit—the glimpses of the moon, the intellectual twilight of things that may have been. We must beware of over-emphasizing him as he is much too often over-emphasised today. In spite of him, we can—and do—come to conclusions strong enough to justify what we greatly like to call “moral certitude.”

MARY G. CHADWICK,
134 Via de Gracchi,
Rome.

MISCELLANY

LEIPZIG: THE WORLD'S FAMOUS BOOK MART

Leipzig, the largest city in the former Kingdom of Saxony, situated near the confluence of the Bleisse, Elster, and Parthe, is said to derive its name from a Slavonic village, *Lipzi*, or *Lipzig* ("the town of lime-trees," or linden). The lime-tree seems to be of great repute in Northern Germany, and it has given a name to one of the greatest of European boulevards—the *Unter den Linden*, in Berlin. This specimen of the genus *Tilia*, while not indigenous to Europe has been utilized there for various purposes, commercial and medicinal, and even renders tribute to Mars by supplying some of elements that enter into the manufacture of gunpowder.

The first mention of Leipzig as an organized *vicus* is found in the Chronicle of Bishop Thietmar of Merseburg (1009-18). About 1120, Otho the Rich, Margrave of Meisen, granted the new foundation the so-called *Stadtbrief* whereby it was forbidden to hold markets within a radius of four miles from Leipzig. By this charter the Magdeburg code of laws was given to the town.

From the latter part of the twelfth century Leipzig was regarded as a very important settlement; and annual fairs (*messen*) added greatly to its prosperity. Those fairs were in early days held twice yearly, in the Spring (*Jubilatemesse*) and in the autumn (*Michaelmesse*); but after 1458 they were also held at Christmas, or the New Year. In 1419 Leipzig obtained from Pope Martin V concessions on account of its fair, and received in 1515 a papal market privilege. The Emperor Maximilian confirmed the privileges of the town within a wide circle, and aided its commerce by guaranteeing a safe conduct to all the frequenters of the Leipzig fairs.

The fame and importance of Leipzig was greatly enhanced in 1409 by the foundation of the University which at the present day ranks third among the educational establishments of Germany in attendance of students, being surpassed only by the Universities of Berlin and Munich. The foundation was made by a number of students and teachers who had seceded from the University of Prague, in Bohemia, owing to the antagonistic attitude of the Hussite faction. Under the auspices of Frederick the Quarrelsome and his brother William two colleges, or houses, the *collegium majus* and the *collegium minus*, after the model of the Prague institution, were established, and the students were divided into four "nations"—Meissen, Saxony, Bavaria and Poland.

Serious religious dissensions characterized Leipzig during the latter half of the fifteenth century; there were lamentable divisions among the religious orders; and relations between the townsfolk and the clergy became strained.

Humanism here found a strong foothold and paved the way for the teachings of the Reformers (Leipzig came under the influence of Mel-

ancthon in 1539). Even prior to this Leipzig had become notorious. Tetzel was a citizen; Luther's Theses of 1517 were printed there; and the celebrated "Disputation" between Luther and Karlstadt on one side and Eck on the other took place within the confines of the town. The Reformation made little headway in Leipzig at the beginning, and the Bull of Excommunication against Luther was proclaimed here. Not until twenty years later did the Reform movement make much progress; but on the death of Duke George of Saxony, in 1539, Lutheranism was officially introduced. In 1543 all the convents were suppressed, their lands sold, and Catholic worship abolished.

Besides the Disputation another important event of the Reformation period is connected with the town, the so-called *Interim* of Leipzig—an instrument adopted at the Diet held there, December 22, 1548, with a view to safeguard the protestant creed, while accepting many of the tenets of Catholicism. It was the work of Melancthon, Bugenhagen, Crueiger Major, Ebbet, and Pfeffinger. This proved unsatisfactory to Protestants and resulted in the Adiaphoristic Controversy which endured till the Formula of Concord was adopted, in 1580.

Politically, Leipzig suffered greatly during the Thirty Years War, and it was besieged seven times. From 1642 until 1650 it was in possession of the Swedes; and later, in 1706, it was forced to pay heavy toll to Charles XII. More oppressive even were the burdens imposed by the Prussians during the Second Silesian War; and in consequence its trade and industries were ruined for years. During the Napoleonic Wars Leipzig was the scene of many bloody encounters; and the "Battle of Leipzig," which lasted four days (October 16 to 19, 1813) is set down in history as the most sanguinary encounter on record. Half a million men participated in this mammoth struggle, which was conducted by some of the ablest generals of modern times. The scene of this engagement may be viewed from the *Napoleonstein* where exists a great battle monument designed by Bruno Schmitz. Nearby is an obelisk, on the *Monarchenhügel*, where, according to tradition, the monarchs of Russia, Austria, and Prussia, are said to have received the tidings of Napoleon's defeat. After this battle Count Nesselrode, the Russian diplomatist, wrote: "When a man like Napoleon falls, he falls altogether." It is an accepted fact in history that at the Battle of Leipzig, otherwise known as "the great battle of the peoples," Napoleon's dream of world dominion was shattered.

Leipzig has long since recovered from its battle scars; but, there is an ever-present atmosphere of Mars in this great city, and so impressive was it to the writer that he offered a suggestion to a public official of the city to whom he is indebted for many courtesies, that on the huge square which fronts the railway station (the largest in Europe) should be erected a gigantic monument bearing the inscription, "Mars and Minerva," for here, with the constant reminders of the prowess of military heroes, are to be found almost innumerable memorials of progress in the cultivation of the peaceful arts. Every public square and every important street are busy with traffic, and Leipzig products are to-day

finding their way to every corner of the earth. On the east side of the older section of the city is the spacious Augustus Platz which is enclosed by the New Theatre, the Museum, the Augusteum (the main building of the University), and the Post Office. The New Theatre is a handsome building in the Renaissance style, its principal façade being adorned with a Corinthian portico. In the rear of the building is a miniature lake—the *Schwanenteich*—where a fountain rises to a height of sixty-six feet, producing a very charming effect. Opposite the theatre stands the Museum. Set in niches in front are statues of Dürer and Holbein; on the west side, of Rembrandt and Rubens; and on the east side, of Raphael and Michael Angelo. It has a splendid picture-gallery and an excellent collection of sculptures.

The chief interest of this section however, lies in the Augusteum, the Fridericianum, the Mauricianum, the Bornerianum, and the immense Albertinum, which constitute the famous University of Leipzig. Whilst not the oldest university in Germany (this honor belongs to Heidelberg) it is perhaps the best known to foreign students, and Leipzig graduates are to be found in numbers of American institutions of higher learning. One of its distinguished alumni has long been identified with the progress and development of the Catholic University of America.

The University library, whilst not the largest, is one of the most interesting book repositories which we have seen. It contains nearly 600,000 volumes and some 5,000 manuscripts. There is an indefinable something about the German University which makes it markedly different from similar institutions in this country. One of the contributing factors to this "something" is the seriousness observed amongst even the juniors of the student body. Brief though the writer's experience with German student life has been the impressions received are profound and emphasize what has long been a conviction,—that our American student body, as a rule, do not realize how important is the element of "academic atmosphere". This statement may be construed to mean that subserviency is a necessary desideratum. By no means: it suggests that a deeper and broader appreciation of academic life is an essential requisite and that the fundamental idea of education is the formation of character without which mere knowledge has little cultural value. The arrangement of the library is quite modern, and every facility is afforded to all who are interested in books. Its modernity, however, seems to make it less attractive than the older and more interesting library of the University of Munich which, notwithstanding its musty atmosphere and somewhat primitive arrangement, is much more valuable to the student of history.

Opposite the University library is a most interesting group of buildings including the New Gewandhaus in front of which stands a monument to Felix Mendelssohn-Bartholdy, the famous composer; the Academy of Art, including a School of Industrial Art; and the Royal Conservatorium of Music, one of the most famous in Europe, attended by nearly one thousand students. There are many other objects of interest in this quarter; but lack of time and other considerations precluded a visit

among them being the fact that at the time of my arrival in Leipzig the city was without decent hotel accomodation owing to a strike among the waiter fraternity. Experience elsewhere in Germany had caused me to give a wide berth to the smaller German hostelries where they serve you frankfurters and cabbage for the early morning repast. Presumably this is, as many other things are in the Fatherland, the result of the Great War. Moreover, I had come to Leipzig mainly to visit certain departments of its greatest industry—the book trade; for here are found institutions of huge proportions devoted exclusively to an industry for which the city has been noted for several centuries.

Leipzig occupies a unique position in book selling and publishing, excelling every other city in Germany and surpassing even London and Paris in the total value of its sales.

It has more than 900 publishers and booksellers, and 11,000 firms in other parts of Europe and in America are represented here. Hundreds of booksellers assemble in Leipzig every year (usually on the Monday after *Cantate*—the fourth Sunday after Easter) to settle their accounts at its famous Book Exchange (*Buchhändler Börse*). This is located in the Hospital-Strasse to the south of St. John's Cemetery. It is an imposing edifice in the German renaissance style and has in addition to an immense auditorium, several smaller meeting rooms, the archives, and the library of the Society of German Booksellers—an organization which has ramifications throughout the entire country. To the north of the Exchange, in Dolz-Strasse, is the Book Industries' House (*Buchgewerbehaus*) which contains the *Gutenberghalle*—a spacious and beautifully decorated hall, and the interesting Museum of the Book Trade. This institution is of comparatively modern date and is a development consequent upon the acquisition of the valuable *Klemm Collection* of specimens of early printing, acquired by the Government of Saxony in 1886. These specimens were gathered from the eighteen towns in the kingdom that possessed printing presses before the year 1471, arranged in chronological order. At least this is the usually accepted story in connection with this institution; but I found that my quest for the productions of Gutenberg, Fust, and Schöffer was not to end here; and I was directed to the *Kultur Museum* in the Zwiter Strasse where I found one of the most educative exhibits which I have ever seen. Here are to be found an historically-arranged collection illustrating the development of the art of printing, and the technical processes in the production of books, a copy of the 42-line Bible printed at Mainz in the early days of Gutenberg's discoveries; several psalters, prayer books, Catholic and Protestant; and numerous hymnals, some of very ancient date. The Gutenberg Bible is now being offered for sale as the Museum is so hard hit by Germany's financial condition that it must raise money to continue its existence.

Owing possibly to lack of room and the great variety of exhibits connected with the book trade the visitor, even though provided with a guide book and what would seem to be specific directions, is likely to lose

sight of some of its most educative features. What should particularly interest every student of history is the reproduction in panorama form of the development of libraries. In a room of comparatively small proportions you can visualize; the Library of Nippur, which existed in the temple of Bel (destroyed in the Elamite invasion, cir. 1782, B.C.); the Alexandrian Library which is said to have contained between 600,000 and 700,000 volumes or rolls; and the Library of the Kings of Macedon which was brought to Rome by Aemilius Paulus (167, B.C.). The section devoted to the reproduction of medieval libraries is perhaps the most suggestive of the entire series, and the Benedictine *scriptoria* are exceptionally well illustrated. Modern libraries, of course, are also in the category; but, as most of these that are worth while in America and England may be actually visited, one does not need to devote much time to this department. As a suggestion to those who are interested in the development of libraries the consultation of the following works may be useful: PUTNAM, *Books and their Makers*, (especially vol. ii, pp. 40ff and vol. ii, p. 203, Leipzig), and WALDOW, *Illustrierte Encyclopädie der graphischen Künste* (Leipzig.).

Apart from these institutions Leipzig possesses some two hundred printing establishments and a corresponding number of type foundries, binding shops and other kindred industries.

If the visitor's time be limited, the place to spend it profitably is the Book Work Academy which celebrated its one hundred and fiftieth anniversary in 1914. Here will be found the greatest exhibition of the technics of the book industry in existence, from the designing of type to the binding of books. Everything in the process is done by students except the manufacture of the paper used. The teachers and instructors are men of the highest reputation in their respective departments. Before the outbreak of the War it was of rather cosmopolitan complexion, and the teaching staff comprised not only Germans but men of other nationalities. The Academy has several departments, and is actually a huge craft shop, but is accessible only to students who have graduated from a gymnasium and have had training in drawing in some Art School. Those who wish to obtain a detailed account of the work done here will find a lengthy and very informative article on the subject in the magazine section of the *New York Times*, of date, October 8, 1922. The writer, Mr. Joseph Pennell, besides giving an excellent description of the institution, narrates a rather humiliating episode in connection with the American exhibit at the Leipzig Graphic Art Exhibition of 1914. He deprecates the apathy displayed by the United States on this occasion and extols the enthusiasm of the British Government. He says: "The British Government not only went into the scheme but invited those Americans who happened to be in Great Britain to the British section. Mr. Pennell was one of those invited. He says regarding the representation: "All the American representation consisted of was some school books, the publications of the Grolier Club, and J. P. Morgan's catalogues; while as for the arts of American illustration, en-

graving and printing, they were represented by two etchers living in France."

Leipzig, from the Catholic viewpoint, is a city of unhallowed memory, as from the time Reformation was established Catholicism practically became extinct. There is no mention of a Catholic parish in the city until 1710 when Catholics received permission to celebrate Mass publicly. The Elector Frederick Augustus, gave to the Jesuits the chapel of Pleissenburg, who as chaplains of the Elector received their means of support from the court in Dresden. At the present time Leipzig has only three Catholic parish churches, and two chapels. It is overwhelmingly Protestant.

P. W. BROWNE.

CHRONICLE

During the year 1922 death exacted a heavy toll on the science of history in removing some of its ablest professors. Among those who have passed away the most notable are:

James Bryce (January 22); Alfred Cauchie (February 10); Louis Duchesne (April 22); Ernest Lavisse (August 18); William Dunning (August 25). A sad list, especially when one reflects that at least two of those named were men whose years were not so many as to preclude the possibility of a long continuance of useful and honourable labour. For Professor Dunning was in the sixties and might have been expecting some decades of continued activity, while Canon Cauchie, the illustrious scholar of Louvain, was cut off abruptly by a commonplace street accident in Rome at the very height of his career, at sixty-two. The eminence of each of these five men would justify a lengthy eulogium, but that same eminence renders such a eulogium superfluous for readers already fully alive to their achievements.

Of the first in order of time, Viscount Bryce, this is particularly true, the union of scholarly attainment with wide variety of interests having led to his becoming known far beyond the bounds of historical science. In point of fact he was not primarily an historian but rather a student of political science who sought in history those lessons of experience that must be learned by him who would solve the problems of government. This must be borne in mind by the reader of a work such as *The Holy Roman Empire*, a contribution none the less admirable for being the fruit of early years. Here we perceive two qualities which while they may diminish the purely scientific value of the study in mediaeval politics are still quite intelligible and, considering the circumstances, altogether natural and excusable. The first is a strong tendency toward Liberalism, not in any narrow party sense but in the more genuine acceptance as connoting a preference for democratic over other forms of government. This would appear to have prevented at times his discerning certain truths which political investigators can not afford to forget for a moment, viz., that democratic interests have not always been best served by democratic institutions, that Liberalism is quite capable of being illiberal, and that some of the personages usually presented as tyrants or despots have a way of appearing to the painstaking conscientious student as far-sighted champions of human freedom. Not that we would suggest that Bryce was not painstaking and conscientious, but he suffered from the limitation imposed by a preconceived view as to the best means for attaining that harmony of personal happiness with corporate social welfare that is the aim of human government. With all his honesty Lord Bryce could not envisage the mediaeval papacy with perfect understanding and sympathy; at the same time one may well doubt that any other writer of his school would have treated the subject with a greater breadth

and tolerance and a more unwearying effort to present with calmness and without offence what he sincerely believed to be truth.

The second observation concerns an even more intimate matter, that is to say, his religious attitude. To the present writer it has always seemed that Bryce never quite grasped the true role of Religion in the human drama. Himself a man of sterling probity he none the less gave the impression of only dimly recognizing the mysterious forces energizing in and through and above the mortal actors, forces which a Catholic would see as the supernatural element.

"The dim far off divine event
To which the whole creation moves"

was to him very dim and far off indeed, and one hesitates to pronounce whether he conceived it as in any real sense divine. But on the other hand he did not wilfully shut his eyes to this or to any other element in a problem. What he saw or thought he saw, that he described.

His other productions lie somewhat beyond the field of history proper. *The American Commonwealth* and *Modern Democracies* concern rather the student of politics and economics and since such were his own chief intellectual interests these books reveal more of himself. Both, but especially the former, are probably destined to retain their lofty place, and to serve as models for future treatments of these or similar themes.

A few weeks later, on February 10, Alfred Cauchie was fatally injured by a motor car in Rome, dying after twenty-four hours without regaining consciousness. The news affected historical scholars throughout the world with profound grief, though as so frequently happens his value is adequately realized only by that comparatively small number privileged to come under his personal influence. Beyond that group one cannot but observe that high as are the praises sounded in his honour he still awaits his due meed of recognition. Contenting ourselves with those of his activities that will probably prove of most enduring importance (though the selection is difficult) we would note principally:

1—The development of the Historical Seminar at Louvain. He was not its founder, for when he entered Louvain in 1886 there already existed, under the direction of Professor Charles Moeller, an institution of this nature but in an early stage of development. It was in fact hardly more than a series of conversations with the professor as *primus inter pares*, and lacking both the dignity of a formal lecture and the intimate co-operative note of a true Seminar. In 1896 as one detail of a large plan of reorganization Canon Cauchie succeeded in turning the Seminar into a sort of training school wherein students of promise served an apprenticeship by actual manipulation of the tools of their craft. The "professor" was in the Seminar not a teacher in the usual acceptance of the term but rather a guide and counsellor placing his erudition and experience at the disposal of his disciples, proceeding not by direct instruction or by formal discussion as much as by familiar personal advice, by

individual attention and most of all by encouragement. In this way was realized the conception of a University outlined in the words of M. Carnoy so often quoted by Canon Cauchie: "Un centre de production scientifique, une réunion d'hommes occupant les avant-postes de la science." The Seminar has amply justified itself in providing trained writers and professors for America as well as for Europe.

2—The establishment of the *Révue d'histoire ecclésiastique*. This was an outgrowth of the Seminar, as a medium for publishing the more valuable among the papers prepared there and also for retaining the interest of former members. The modest programme was gradually extended until the magazine covered the entire field of Church History, with departments of reviews, notes on important occurrences etc. Students were not slow to appreciate the value of such a periodical and it now occupies an exalted place among publications dealing with historical research.

3—The foundation of the Belgian Historical Institute at Rome. Though he never presided over this establishment he was one of the governments's chief instruments in setting it up and by his enthusiastic interest contributed in large measure to its success. Limited, as its name would indicate, to the study of Belgian history it commands the respectful admiration of scholars generally as one of the leading scientific and artistic academies in the Eternal City.

Amid these varied activities Canon Cauchie contrived to retain the spiritual outlook and those so favoured as to enjoy close association with him will testify that in him the savant was no whit more impressive than the man and the priest. And if he has left behind those who are capable of continuing his work that is due in great measure to the attractive force of a personality that was not the least vital element in his success.

Of Canon Cauchie's co-labourers probably none was more profoundly affected by his death than was Louis Duchesne, who was in less than two months himself summoned to his reward. Though necessarily resembling his illustrious confrère of Louvain Monsignor Duchesne may be taken as coming in a somewhat different line of succession. Cauchie's methods reveal traces of German influence though he was too clear-sighted and too discriminating to suffer his admiration to go to excess; while Duchesne may better be regarded as the heir of the great historiographers of seventeenth- and eighteenth-century France. His work displayed the qualities most characteristic of the school: diligence, patience and fearlessness, combined on occasion with that charming clarity and facility of expression which renders so much of their writing a contribution to the Art of Literature as well as to the Science of History. For, to their praise be it said, French historians usually contrive to make their productions readable! That which undoubtedly stands out from his achievements is his edition of the *Liber Pontificalis* (vol. I, 1886; vol. II, 1892). His first study of this subject, appearing in 1877 after his voyage to Asia Minor under the title *Etude sur le Liber Pontificalis*, at once drew atten-

tion to the young scholar (he was but just over thirty) and prepared the world for what was to come. It were idle to sound the praises of a work that ranks among the first of historical studies of the nineteenth century; our task is rather to see that it does not overshadow his other contributions, such as *Les Origines du Culte Chrétien* and his numerous articles and reviews in the *Bulletin Critique*, a periodical which he founded, and which contributed to a strengthening of his influence over a very wide circle. And if Monsignor Duchesne's Gallic wit sometimes left a sting one may well hope that this will now be charitably forgotten in the admiration which by universal consent his learning has so richly merited.

His circumstances were singularly fortunate. After about ten years of teaching he was appointed Director of the French School of Archaeology in Rome, a post providing both agreeable occupation and necessary leisure. The world was the gainer, for professional or administrative duties would have impeded considerably the almost uninterrupted flow of his writings. A great deal is buried in magazines (mostly the *Bulletin Critique*) and that editor would do a real service who would rescue the best of these productions and present them in more durable form.

Sir George Prothero died on July 10. For nigh on to a quarter of a century he was engaged in teaching, first in King's College, London, and then in the University of Edinburgh. From 1899 he was Editor of the *Quarterly Review* and also served as Chairman of a committee (with which some American scholars co-operated) for drawing up a bibliography of modern English history, and as Associate Editor of the *Cambridge Modern History*. He paid several visits to the United States, where his attractive and kindly manner won for him many friends.

On August 18 died Ernest Lavisse, the Editor with M. Rambaud of *L'Histoire générale du IV^e. siècle jusqu' à nos jours*. After succeeding Fustel de Coulanges at the Ecole Normale Supérieure he became Professor of modern history at the Sorbonne, where he established a kind of seminar for a select group of students as one part of an effort to revive higher studies in France. Beside the *Histoire générale* (to which however he did not himself contribute) he is the author of some special studies on the History of Prussia and of an entire section (Louis XIV) of the *Histoire de France depuis les origines jusqu'à la Révolution*. He contributed frequently to the *Révue des Deux Mondes*, was Editor of the *Révue de Paris*, and became in 1892 a Member of the French Academy.

On August 25 Professor Dunning died in New York. His career was connected almost wholly with Columbia University. He received his Baccalaureate there in 1881 and was on the Faculty from 1886 to his

death. He was a faithful member of the American Historical Association, serving as President in 1913, and was for some years Managing Editor of the Political Science Quarterly.

During 1922 two important periodical publications interrupted by the War were resumed: The *Byzantinische Zeitschrift* and the *Révue des Questions Historiques*. And in the United States was launched a new periodical called *Foreign Affairs*.

Students of Spanish and Spanish-American history will welcome the *Catalogo de los códices y documentos de la catedral de Leon* recently published at Madrid by Father Villada, S.J. The Catalogue itself, carefully classified, is preceded by an Introduction on the history of the Library and of the Leon Cathedral Archives.

We would also single out for mention two Spanish magazines recently established in Spain: The *Archivo ibero-americano*, devoted especially to Franciscan studies, and the *Raza española*, which aims at cementing the bonds of union between Spain and Spanish America.

While on Spanish topics we may mention that the controversy concerning Columbus, conducted for some years between M. Vignaud of the (French) Society of Americanists on the one side and Professors Wagner of Göttingen and Errera of Bologna on the other, is well summed up in the April number of *History*. The discussion turns on two points: the purpose of Columbus' first voyage, and his relations, if any, with Toscanelli. M. Vignaud would appear to have made out a strong case for his contention that the story of a search for a new route to the Indies was an afterthought, the real object having been the discovery of islands supposed to lie west of Cape Verde. The second question seems still to call for solution.

The Benedictines of the Abbey of St. Paul of Wisques, France, settled at present in the Netherlands (Oosterhout), are issuing a fresh translation of the works of the Flemish mystic Ruysbroeck. Three volumes have already appeared (Brussels, Vromant) and it will take two or three more to complete the edition. The monks are not confining themselves to translating but have also written valuable introductions on the author, the various manuscripts and editions etc. The enterprise has already met with high commendation.

Late in 1783 the Benedictines of Saint-Blaise announced the publication under the title of *Germania Sacra* of a compilation that would do for Germany what the *Gallia Christiana* had done for France, that is to say, give the history of each province, diocese, abbey, convent, parish and church, along with conciliar and synodal legislation etc. Some volumes

actually appeared before 1799 when War entailed a suspension of the enterprise. Then came in 1808 the secularization of the abbey and for a century nothing was done until in 1908 Messrs. Kehr and Brackmann revived the plan and now we are once more looking forward to a completion of the vast enterprise. The house of Pustet has recently published in the series of *Münchener Studien zur historischen Theologie* an interesting account of the matter from the pen of Herr Pfeilschifter, entitled *Die St. Blasianische Germania Sacra: Ein Beitrag zur Historiographie des 18 Jahrhunderts*, which contains much encouraging reading for those interested in the future of historical studies in Germany.

Two important recent Jesuit publications are: Father Venturi's *Storia della Compagnia di Gesù in Italia*, vol. II (Rome: Civiltà Cattolica), and Father Grisar's *Luther zu Worms und die Jüngsten Dreihundertfeste der Reformation* (Freiburg: Herder).

Under the title *A Prologue to American History* the Clarendon Press has issued the inaugural lecture of Dr. Samuel Morrison, Professor of American History at Oxford.

The Canadian Historical Association, a society whose aims are similar to those of the American Historical Association, was formed at Ottawa in May last.

The Champlain Society of Toronto, which has undertaken to edit the works of Champlain, has forwarded to its members the first of the six volumes promised. It goes to 1608 and contains some valuable maps.

With the volume *Histoire religieuse*, the *Histoire de la nation française* under the editorship of M. Gabriel Hanotaux reaches its sixth volume. This portion has wisely been entrusted to M. Georges Goyau, a writer possessed of the combination of qualities demanded for this sort of work: a fund of erudition, literary facility and genuine sympathy with his subject. He has divided the treatment into five books: I—St. Pothinus to St. Boniface; Evangelization of France, Evangelization by France; II—The Anointing of Pepin the Short to the Canonization of St. Louis; III—The Contest with Boniface VIII to the Concordat with Leo X; IV—Leo X to the Revolution; V—The Modern Regime. There are also an introductory section on pagan Gaul and an epilogue on the role of France in general religious history and the place of religion in the national life. While paying full honour to the apostolic spirit, which is among the chief glories of the French church, M. Goyau points out the "concern with the universal" (*souci de l'universel*) to be perceived in all religious activity of the French people and a permanent feature in the thought of those who stand out in French religious history, even thinkers so diverse as Irenaeus, Calvin and Comte. It is to this quest of the universal that he

attributes the difference between the Protestantism of France and that of Germany, as well as the broad influence of such French movements and institutions as Cluny, Cîteaux, the University of Paris, the Lazarists, the Missions Etrangères, the cult of the Immaculate Conception and the Devotion to the Sacred Heart.

The volume is admirably illustrated, the pictures including fifteen coloured plates by M. Maurice Denis.

The House of Mame (Tours) have recently published from the pen of Dom Bernard du Boisrouvray a life of Mgr. Gay, auxiliary under Cardinal Pie. The work is well documented and constitutes an important contribution to contemporary religious history.

The House of Bloud et Gay (Paris) has issued two short works bearing on certain phases of Catholic activity in the nineteenth century and deserving of attention on the part especially of younger readers to whom the matter treated is not so well known as it ought to be. The first is a series of biographical studies by the Abbé Delerue entitled "Au Service de l'Eglise et de la France" and provides succinct and interesting accounts of Montalambert, Veuillot, Ozanam, and Chesnelong. The book will serve admirably as an introduction to a more detailed scientific study of the period.

The second, entitled "Les Directions Politiques, Intellectuelles et Sociales de Léon XIII", is from the pen of M. Fernand Mourret and exposes with clearness, accuracy and proportion the activities of the great Pontiff. Perhaps the best portions are those on the Kulturkampf and on Anglican Orders. Read in conjunction with Father Wynne's "Great Encyclicals of Leo XIII" the little book of 314 pages would convey quite an adequate notion of Catholic activities in Europe at the close of the nineteenth century.

That indispensable work of reference, the *Annuaire pontifical catholique*, is now in its twenty-fifth year (Paris: La Bonne Presse). This edition is accompanied with an index published and sold separately under the title of "Tables générales des vingt premiers volumes" which considerably facilitates reference to earlier volumes and also renders unnecessary the repetition of much of the material remaining the same from year to year. Consequently the present issue is smaller than usual (689 pages), due to the omission of some of the less important titulars that are to be found in the issue of 1921. We would especially commend to students the study on episcopal heraldry by the count of Saint-Saud.

A number of professors of the Jesuit theological and philosophical school of Louvain have organized a publishing bureau—the *Lessianum*—which will issue at regular intervals through the printery of Charles Beyaert of Bruges a series of volumes dealing with religious and philo-

sophical questions. Three classes of publications will be issued: I. Ascetical; II. Theological; and III. Philosophical.

The important post of Director of the French School in Rome, left vacant by the death of Msgr. Duchesne, is to be filled by M. Perate, conservator of the Museum of Versailles, who has been selected by M. Leon Berard, Minister of Public Instruction and Beaux Arts. Several candidates were presented for the post, the others being Auguste Audolent, Dean of the Faculty of Letters of Clermont-Ferrand, and Charles Diehl, Professor at the Sorbonne. M. Perate is already in Rome, where he has served as acting-director of the French School since the death of Msgr. Duchesne.

The 250th anniversary of the birth of the distinguished Italian scholar, Ludovico Muratori, was recently celebrated in Rome. The event was of especial significance owing to the fact that Pope Pius XI is one of the most famous successors of Muratori's school, and like his predecessor in the Ambrosian Library has given to the Church rich fruits of his studies and researches.

Muratori was one of the greatest scholars which the world will ever know. He was born on October 21, 1672 and died January 23, 1750. His early studies were made at the Jesuit University of Modena. At the age of twenty three he was appointed archivist of the Ambrosian Library at Milan. Seven years later he became librarian in Modena, an office he held until his death. In 1716 Muratori became provost of the Church of S. Maria della Pomposa, but still continued his literary and historical activities and published numerous works of inestimable value to historians and churchmen. His *magnum opus* is the monumental work, *Rerum Italicarum Scriptores ab anno aerae Christianae 500 ad annum 1500*. It was published in twenty-eight folio volumes with the assistance of the "Società Palatina" of Milan (Milan, 1723-51).

The American Library in Paris announces its desire to receive gifts of books in the department of American history, economics and political science. The *American Historical Review* suggests that in order to avoid duplication it would be well for those who have books which they are willing to dispose of in this way to communicate with the Director of the Library, Mr. W. Dawson Johnston, 10 Rue de l'Elysée, Paris VIII.

Professor Bernard Moses, formerly of the University of California, has recently published under the auspices of the Hispanic Society of America an ample volume on *Spanish Colonial Literature in South America*. In this field Professor Moses is a recognized authority. Elsewhere in this number is published a Review of what is possibly his best work, *Spain's Declining Power in South America*.

Columbia University announces that the Loubat prizes, of \$1000 and

\$400 respectively, will be awarded in June for the best work printed and published in the English language (not necessarily by a citizen of the United States on the history, geography, archaeology, ethnology, philology or numismatics of North America. Particulars regarding these prizes may be obtained from the Secretary, Columbia University, New York.

Among the contributions to the Twenty-Fourth Volume of the *Records* of the Columbia Historical Society there is an exceptionally valuable paper on notable suits in early courts of the District of Columbia, by Dr. F. Regis Noel, of the Catholic University of America.

The publishing house of Edouard Champion of Paris announces the issue of a series of original narratives of French mediæval history by a number of French scholars under the general direction of Professor Louis *l'Histoire de France au Moyen Age*. The first volume is to appear early Halphen of Bordeaux. The series will be entitled *Les Classiques de* in 1923.

Mr. Horace A. Frommelt has adapted into English Father Huonder's *Zu Füssen des Meisters* under the title *At the Feet of the Divine Master*. It is edited by Mr. Arthur Preuss of the *Fortnightly Review* and is published by the B. Herder Book Company, St. Louis.

Fr. Henri du Passage, S.J., has recently published Father Antoine's *Cours d'Economie Sociale*. Paris: Felix Alcan.

Catholic Book Notes, discussing Mr. A. J. Prenty's *Post-Industrialism*, says: "The book raises more questions than it solves; and after years of discussion one might have hoped for a greater precision in the results obtained, and a fuller and more inviting suggestion of the features of the new order, with some clear indication of the practical methods by which the great transformation [improved system of production] is to be effected."

A critic of Henrik Van Loon's *Story of Mankind* says in the *London Universe* that it is bad history. "The author [says the critic] is dogmatic in his theorizing, and not reliable in his statement of facts. . . . He speaks of Our Lord in the most vague terms, thinking probably that he will satisfy Christian and neopagan, with the result that he becomes the spokesman of Rationalism. The causes, influence, and effects of the Reformation are sadly mishandled. Indeed, a number of glaring inaccuracies make it an impossible book for child reading—the purpose of the author—and a source of irritation to the student of history."

BOOK REVIEWS

The Founding of New England. By James Truslow Adams.
Boston: Atlantic Monthly Press, 1921. Pp. 482.

"Truth and Truth only, is our aim. We are bound as historians to examine and record facts without favor or affection to our nation or to any other." With such admirable detachment Viscount Bryce spoke in a presidential address at the International Congress of Historical Studies in 1913 before the Great War raised the fallen standards of nationalism. With this as his motto, Mr. Adams writes the story of New England's foundation and colonial development. At times, his viewpoint in its catholicity and scientific impartiality is broader than America and at all times unhedged by New England boundaries. Some will resent as unpatriotic such detachment. Some will be annoyed that a New Englander and a Yale man should be so lost to Puritan tradition. But it is because of his New England background and scholarship that he can write in this strain, that he can confess openly before magistrate, minister, and ecclesiastical society the sins and shortcomings of his section and his ancestors while minimizing their virtues.

Historical criticism has broken the chains which once bound American historians to the Massachusetts water-front. And no longer is the minister the sole chronicler of events. For this Jefferson in his hostility to congregational divines would be thankful!

The Adams family may well claim intellectual kinship with the author, for he follows in their wake. He has profited by their labors and given evidence of their teaching. Slightly cynical, rather iconoclastic, overly critical, and at odds with the Puritan tradition or cant, whichever one will, Adams recounts the facts, often pretty bald, as he finds them stated in the light of modern research. He has read widely, state and town histories, diaries and memoirs, and the recent output of monographs and doctoral dissertations. His patience has been inexhaustible; his diligence remarkable. The result is an unusual book, written in the purest of English, deeply interpretative and vitally interesting for there is humor and imagination combined in the man.

Fearing that he is a prophet ahead of his time, Mr. Adams

defends himself as he suggests: "The old conception of New England history, according to which that section was considered to have been settled by persecuted religious refugees, devoted to liberty of conscience, who, in the disputes with the mother-country, formed a united mass of liberty-loving patriots unanimously opposed to an unmitigated tyranny, has, happily, for many years, been passing" (p. x). Undertaking to state the economic causes of immigration, he "has also endeavored to exhibit the workings of the theocracy, and to show how, in the period treated, the domestic struggle against the tyranny exercised by the more bigoted members of the theocratic party was of greater importance in the history of liberty than the more dramatic contest with the mother-country" (p. x). This is not new, but no one has pronounced more emphatically. Again he elaborates: "Pride in the valiant work that the Massachusetts leaders did in subduing the wilderness, and in the sacrifices that they made for their religious beliefs, has tended to make their descendants in the words of the old English saw, to their faults a little blind, and to their virtues very kind, but if the nations of the world are to grow in mutual understanding and brotherly feeling, their histories must be written from the standpoint of justice to all, and not from that of a mistaken national piety" (p. x, 163).

Again and again, Mr. Adams is so quotable! In fact only through quotations can one do justice to the book or arrive at its intrinsic valuation. In considering geographic influences, he observes: "The early New Englander was a somewhat hesitating believer in the injustice of slavery. He was a strong believer in a town grouped about a church. The soil confirmed and strengthened him in both convictions" (p. 9). Concerning fishing as a source of wealth, we are advised that, "in the colonial history of that section, commerce smells as strongly of fish as theology does of brimstone" (p. 11). A struggle against Indians and the frontier bred a hardy race of men, virile but not altogether lovable. Worse than the Indian who scalped for honor were the godly Calvinists who scalped for bounties. Yet it was as Mr. Adams writes, "With a few notable exceptions, the relations of the whites with the Indians were the same in all colonies. The natives were traded with, fought with, occasionally preached to, and then, as far as possible exterminated" (p. 14).

In a chapter on "Staking Out Claims," there is a sketch of early colonizing activities, Irish and American planting, commercial and colonial charters, and the project of the Earl of Southampton, Thomas Arundell, who sent Weymouth to find a suitable location for a settlement. Weymouth spent a month in the region of St. George Isles. "There is some evidence," Mr. Adams admits, "that the proposed colony was to be for Roman Catholics. At least Sir George Peckham and Sir Thomas Gerard, who claimed to be the assignees of the Gilbert patent, had secured the privilege for Romanists of becoming colonists, and the Earl of Southampton and his leading associates in the present venture were of that faith" (p. 38).

In the "Race for Empire," the economic motives for colonization are stressed, the seventeenth century interest in trade, the hard times in England, and the over population of the still rural island. Religious motives seem incidental in comparison. Then the struggle of the continent was one of inter-colonial wars, for, "in the absence of any superior authority, it is difficult to see how the matter could be settled otherwise than by the power of the sword, which thus replaced the pope as arbiter" (p. 42).

Exceptionally valuable is the chapter, "Some Aspects of Puritanism." While he maintains that the Separatists of the reign of James I were more honestly courageous than the Puritans, like our Dr. James Walsh, he does not stress the distinction between Puritan and Pilgrim in the new world, for without sacrificing scholarship the term Puritan can readily cover both. Following Brooks Adams, he writes: "The ecclesiastical property [at the time of the Reformation] had, indeed, been largely confiscated and distributed among the laity so as to create a powerful interest in the maintenance of the King's supremacy" (p. 69). Hence by virtue of that supremacy religious questions and political issues were confused. Sectarianism grew, he believes, because "Inspired by a new sense of their importance as individuals, and, in the majority of cases, by a self-confidence born of ignorance, earnest men undertook to interpret the scriptures and to revise the existing ritual dogma, and government of the Church. Extreme individualism on all these points was the natural result. Sects, often counting only single congregations in their numbers, arose everywhere" (p. 67). Dogmatically he denies any thought of toleration on the part of Puritanism in its

struggle with conservatism entrenched in the Anglican establishment for toleration to the non-elect was scandalous in their eyes if not sacrilegious. In 1604, he believes that the Puritans numbered but six per cent. of the total population and that college men were as scarce among their leaders as in the Anglican ministry.

Puritan smugness, harshness, and interference in men's daily lives, Mr. Adams considers characteristics of a creed which by literal Biblical interpretation and application could build a spiritual and moral despotism. Believers in religion of protest, Puritans took delight in the Old Testament, were cold to the positive side of the New Testament, and were fascinated by a contemplation of Satan as the prince of negation. Continuing, Mr. Adams writes: "From it [the Old Testament], almost exclusively they drew their texts, and it never failed to provide them with justification for their most inhuman and blood-thirsty acts. Christ did indeed occupy a place in their theology, but in spirit they may almost be considered as Jews and not Christians. Their God was the God of the Old Testament, their laws were the laws of the Old Testament. Their Sabbath was Jewish, not Christian. In New England in their religious persecutions and Indian wars, the sayings of Christ never prevailed to stay their hands or save the blood of their victims" (p. 80). The Reformation, he believes, may have led to democracy but it is fallacious to argue that the reformers were interested or foresaw such a result. In Massachusetts, certainly, the leaders denounced toleration and democratic tendencies with equal vehemence.

In a fine description of the coming of the Pilgrims, and the labors of Robinson, Brewster, and Bradford, the author takes occasion to point out contrary to extravagant claims, that the only contribution of the Holland sojourn was marriage by a civil magistrate instead of by a clergyman. Figures, not new but well manipulated, of the Mayflower passenger list demonstrate the falsity of idle claims to such a lineal descent. With the Puritan defamation of Christmas, Mr. Adams has as little sympathy as with the boasted morality of the Calvinistic commonwealth. Concerning the latter, he is not half so outspoken as Charles Francis Adams was in a paper before the Massachusetts Historical Society long ago dealing with church discipline, yet he writes with sufficient candor: "In spite of the good which Puritanism

did as a protest against the prevailing immorality, it must be admitted also, that, in taking from the laboring classes and others so much of their opportunity for recreation of all sorts, it undoubtedly fostered greatly the grosser forms of vice, and helped to multiply the very sins it most abhorred. Those who lacked the taste or temperament to find their relief from the deadly monotony of long hours of toil in theological exposition, and who were debarred from their old time sports, turned to drunkenness and sexual immorality, both of which were frequent in Puritan New England" (p. 111).

In a consideration of the New England Oligarchy there is set forth the chronicle of theocratic tyranny in political and religious affairs. Men had to covenant with a town society or be disfranchised until in 1691, when the crown interfered. Yet as Adams declares: "Even under strong social and political temptation, three-quarters of the population, though probably largely Puritan in sentiment and belief, persistently refused to ally themselves with the New England type of Puritan church" (p. 144). Frontier and non-conformist fought a long fight before democracy and freedom from ministerial domination was entirely won, and the Revolution of 1776 did not mark its culmination.

Then follow instances of persecution of a Star Chamber variety, which students will associate with the names of Norton, Sir Christopher Gardiner, Ratcliffe, Williams, Hutchinson; but which contemporaries knowing the sufferings of the now nameless could extend without limit. Sir Harry Vane departed for England and he was a sufficiently good political-Puritan to die a martyr under the Restoration. Sir George Downing (now known chiefly through the street bearing his name), a cousin of the younger Winthrop, summed up British criticism with the complaint against "the law of banishing for conscience which makes us stinke everywhere" (p. 173). Adams then continues in another passage: "By her religious persecutions and peculiar churchmembership requirement for the franchise, Massachusetts had, little by little, antagonized all her old friends at home, from the Earl of Warnick down, who had been constantly calling the attention of her leaders to the fact that no more people, not even Puritans, would go to her if she did not discontinue her career of persecution. By that course she had already virtually

excluded from her portion of the English Empire all Englishmen not acceptable to her clergy and a dozen of her leading laymen. This closed her ports to almost the entire stream of English emigration, which continued large, although somewhat changed in character, while the labor of her former friends was expended in diverting what remained of the Puritan element itself in that stream, away from, instead of toward Massachusetts" (p. 223). Thus did intolerance injure growth.

Intolerance did worse: it stifled intellectual growth. The second and third generations showed unmistakable deterioration. This Mr. Adams summarizes: "The voices that had pleaded for religious toleration, for civil liberty, and for a religion of love, were silenced. The intellectual life of the colony ceased to be troubled and entered into peace, but it was the peace of death. The struggle for civil freedom did, indeed, go on, and in that alone lay the sole contribution of the colony to the cause of human progress; for the almost complete suppression of free speech and free inquiry surrendered the intellectual life of Massachusetts to the more and more benumbing influence of a steadily narrowing theology" (p. 174). How different was the maligned little commonwealth of Rhode Island where Williams in spite of impediments thrown in his way established a well-ordered colony with civil and religious liberty (see p. 252).

Excellent chapters outline the Theory of the Empire, The Reassertion of Imperial Control, Inevitable Conflict (with the Indians), The Loss of the Charter, and The Experiment in Administration. The Indian wars were a sorry affair. The troubles with the crown and its governors are related with an English bias; for Mr. Adams is convinced that the Standing Order group, who fought the empire and demanded novel liberties within the empire, was the very group who steadfastly held to ascendancy at home. The patriots in the days of Andros and in the years of Hutchinson were the descendants of those who denied the suffrage to the ungodly, slaughtered the Indians, executed the Quakers, maltreated the witches, and prayed for the fall of Romanism. Some worthy patriots of to-day, knowing this, might in the pre-Revolutionary period see some weakness in the popular as well as in the royal contentions.

In the chapter on the "New Order," Mr. Adams wonders if the average New Englander, whom we visualize as almost solely

a political and religious animal, was anymore concerned with government than men in Virginia or Maryland. At all events, the town-meeting itself might not be the very essence of democracy. The new charter, thanks to England, broadened the suffrage and gave the suffrage, at least legally to non-Congregationalists. Mr. Adams does not pronounce. Secularization was on the way. Anti-clerical reaction followed the witchcraft frenzy. The laity were rising through the schools and colleges, originally established solely for the clerical order. Wealth and commercial interest were throwing their weight against minister and magistrate, and merchants were to supplant ministers.

The danger of Mr. Adams' book is the likelihood of minimizing New England's contribution to American life. He continually warns his readers of this, but his warning may not avail beside the array of evidence which he deduces to destroy the Puritan legend and "the blue haze of incense" which has grown up about New England's past. The departed historian wrote of her glories for he was of the old order, neither of the intellectually emancipated nor of the immigrant class. This reverence the author would destroy for it is a false love. Yet in his desire to tell the true story of New England, he may defeat his purpose and fail to emphasize the significance of the Puritan and of New England. And the debt which America owes early New England is indeed great.

R. J. P.

Bishop Barlow and Anglican Orders: A Study of the Original Documents. By Arthur Stapylton Barnes, M.A. New York and London: Longmans, Green & Co., 1922. Pp. xviii + 194.

This scholarly volume, dedicated very fittingly to Cardinal Gasquet, is the most exhaustive and luminous study of the question of Bishop Barlow's "consecration" that it has been our lot to read. It is an argument from history that Barlow's consecration is at least very "curious," and sets forth the story of the incident graphically. It links up "various facts and controversies and the demonstration that all alike, disconnected as they seem, are really all portions of one continuous story. Monsignor Barnes proves that there is a singular absence of docu-

mentary evidence regarding Barlow's consecration. This, he says, "was due to deliberate action on the part of the authorities" which seems "to follow inevitably from the mutilated Patent Roll of 1536." This point is demonstrated in Chapter VII, "The Destruction of Documents." The author tells us (p. 140) that he went to the Record office "determined to examine the Rolls for 1536. . . . confident that there must be some trace of a mutilation which would show that the Grant of Custody (of Temporalities), and most probably Barlow's other documents, had been removed. . . . It was not long before the expected discovery was made. In the second Roll two membranes which are joined together do not fit. There has been interference of some kind." Unwilling to trust to his own judgment, Monsignor Barnes obtained the services of an expert with the result that his suspicions were justified. "It is impossible, [he says] to say how many membranes have been removed, since it was done before they were numbered." He adds: "Wherever we turn, whether to his own episcopal records, or to the other ecclesiastical records which would contain entries which concern him (Barlow), on to the records of the State, we find the same condition of affairs. Someone has been there before us and has removed every record which could throw any light upon the question of his consecration" (p. 142).

Barlow's life is traced minutely and the abundance of detail given is ample proof of the painstaking work of the author. The result is that Barlow's religious convictions, if he possessed any, were dictated by a versatility which allowed him to veer from Catholicism to Protestantism at will and trim his sails to the passing breeze. In 1529, Barlow published several heretical treatises, but in order to ingratiate himself with the King, he "piteously implores forgiveness for what he has done. He acknowledges that he has been guilty of errors and heresies against the doctrine of Christ and Holy Church," that he has "denied the mass and purgatory and grievously erred against the blessed sacrament of the altar, and further has been guilty of slanderous infamy of the pope and the lord-cardinal and outrageous railing against the clergy."

In consequence of this abject apology, Barlow was received into favor at court and entrusted with a diplomatic mission to

France in connection with the divorce of Henry VIII. Later we again find him arrayed on the Protestant side, and Henry's new spouse rewarded Barlow with the Priory of St. Thomas the Martyr at Haverford in Pembrokeshire.

The question really raised by Monsignor Barnes is this: Was Barlow ever consecrated? The evidence, as the author states, is mainly negative, and it is presented in a very cogent manner. So there is grave doubt that the "Bishop of Bath and Wells, St. David's and Chichester" was the "link in the chain of the Apostolic succession" claimed by the Anglican Church. As a concluding paragraph in the biography of Barlow, Monsignor Barnes says: "Even if his claim to be Father of the Anglican episcopate cannot be sustained, at least he was father-in-law to a large portion of the episcopate of the reign of Queen Elizabeth" (p. 19). Barlow, by his wife, Agatha Welsbourne, formerly a nun, had two sons and five daughters, all of whom were married to bishops, Anne to the Bishop of Hereford, Elizabeth to the Bishop of Winchester, Margaret to the Bishop of Lichfield, Frances to the Archbishop of York, and Antoine to another Bishop of Winchester.

The volume is well documented, and the author's conclusions are apparently irrefutable. It is furnished with numerous *pièces justificatives* in the form of an appendix, and has a comprehensive index.

P. W. B.

Histoire de l'Eglise Catholique dans l'Ouest Canadien, du Lac Supérieur au Pacifique (1659-1915). Par R. P. Morice, O.M.I. Montreal: Granger Frères, 1921-22. Vol. I. Pp. liii + 403; Vol. II. Pp. 453.

The definite form of this scholarly and important work will embrace four volumes, two of which have reached us. The original edition, in two volumes, was published in English twelve years ago, appearing later in a French garb, in three ample tomes. Father Morice explains in his preface to the present edition the reasons for the appearance in English of his earlier work. He wished to dispel the many errors and widespread misunderstandings anent certain events in the history of the Canadian West such as the Riel uprising, the Catholic school ques-

tion, and the early Canadian missionaries who had blazed the trail through the vast country lying between the Province of Ontario and the Pacific Coast. That he succeeded is evidenced by the changed viewpoint which has resulted in certain sections of Canada regarding "the troublous times which marked the entry of the Province of Manitoba into the Canadian Confederation." There is, we venture to state, no writer better equipped to tell the story of the Canadian West than Father Morice, who is one of the most distinguished members of the Oblate Order who for more than a century have been engaged in the evangelization of the Canadian West. Most of the literature regarding the Indian tribes and much of the political history of the country have come from the pens of Oblates. Recently a member of the Order received substantial recognition from the Institute de France for a work in which Oblate missionary activities are an outstanding feature.

Father Morice tells us in his Foreword that this new edition of his *History of the Catholic Church in the Canadian West* is to remedy "un certain nombre d'inexactitudes" which crept into the earlier work owing to faulty translation and printers' errors, and to verify certain points on which his sources of information lacked accuracy. He has devoted seven years to the preparation of this new edition in order to "eliminer ces petites taches" and to make it as perfect as possible. Hence the present edition has these added features:

1. It covers an additional period of Western Canadian history from 1905 to 1915 (the year of Msgr. Langevin's death)—a brief period it is true, but yet crowded with important events in the development of a country which is still in a period of transition.

2. It contains a more complete description of the aboriginal inhabitants of the Northwest, Eskimos and Red Skins, and much valuable material regarding their habits and customs.

3. Many important details have been added, hitherto unpublished, relating to the De la Corne family, one of whom was the last governor of the West under the French régime.

4. Fresh information regarding the missions of the Far North has been gathered from original letters of the first apostles in the Frozen North.

5. There is a more complete discussion in the light of original sources of the "irritating" Manitoba School question and the separate schools of the Northwest.

6. Important additions have been made to the chapters dealing with the uprisings in Saskatchewan and elsewhere.

7. There is a fuller discussion of the subject of colonization, and the part played by the Catholic Church in its development. Interesting facts regarding the colonist have been supplied and considerable light is shed upon the difficulties incident to new settlements.

8. Several points of civil history are here treated for the first time—points which certain Canadian historians have written on without adequate knowledge or have altogether omitted.

9. Particular attention has been given in the present edition to parochial organization, and details regarding sixty new parochial foundations are furnished.

10. Numerous notes and references are given and every important statement is corroborated by indicated references whereby the historical student may find the sources whence the author derives his data.

The volumes received are splendidly illustrated; in addition to numerous photographs there is a large number of interesting facsimiles of *pièces justificatives*. The only shortcoming of the volumes is the lack of an index. Let us hope that the final volume will supply this very important apparatus.

As to the literary merits of Father Morice's erudite work, there should be noted that it is an emanation from the pen of one who possesses in an eminent degree the faculty of vitalizing even things that are commonplace, and of presenting his subject in a manner to arrest the attention and elicit the sympathetic interest of the reader. Father Morice in his presentation of facts does not, like certain recent ecclesiastical historians, offer us merely a synthesis of a hurried succession of names and details which, like a well-sustained hail-storm, leaves the reader gasping and bewildered, but he gives us a delightful narrative which proves that history is not an arid waste abounding in dates. Despite the wealth of historical data the narrative flows smoothly and gracefully, thus making the reading both profitable and entertaining. Typographically the volumes leave little to be desired; the for-

mat is attractive and, as far as we have been able to ascertain from a rather close reading, there are few printers' errors.

In conclusion it might be stated that the work bears no copyright notice. Why this is lacking the author thus explains:

"Comme nous désirons avant tout la diffusion de la vérité, nous laissons chacun libre de puiser dans nos pages les renseignements dont il pourrait avoir besoin, quitte à lui d'en indiquer la source si le sentiment de la justice et de l'honneur l'y portent."

P. W. B.

Manual of Collections of Treaties and of Collections Relating to Treaties. By Denis Peter Myers, A.B. Cambridge: Harvard University Press. London: Humphrey Milford, 1922. Pp. xlvii + 685.

Treaty making dates far back in human history, and it existed long centuries before writing was an art,—for instance, the covenant made between Isaac and Abimelech, as recorded in Genesis XXVI, 28. Primitive peoples used a "human archive" chosen for his retentive memory, and his duty was to recall verbatim the agreements made by the chiefs. The next step was the exchange of symbols. With the introduction of writing treaties were naturally recorded by that method, and the literary remains of the ancients contain examples of such instruments. The earliest treaty extant is that of the treaty of peace, alliance and extradition between Rameses II, of Egypt, and the prince of the Kheta (Hittites), two copies of which exist. This, according to accepted chronology, dates from the thirteenth century B. C. It is rather remarkable that the earliest forms and formalities are very similar to those of our own times. Few of the earliest treaties have come down to us, however, and the reason may be found perhaps in the perishable nature of the parchments, vellums and papyri on which they were inscribed. In those days there were no media of publicity other than the inscribing of such memorials on tablets, some of which have been brought to light by recent archeological excavations.

With the introduction of printing in the fifteenth century the publication of important treaties was customary, and was brought about by "public interest rather than by official convenience."

The first treaties, or documents concerning international relations, were Papal Bulls, the first instances being the Bulls *In apostolicae sedis specula* and *Cum nos hodie*, issued by Pope Pius II, and published at Mainz by Faust and Schöffer in 1475.

The first nation to publish treaties "by authority" was France. King Charles IX issued, in March 1561, letters patent to Michel de Vascosan for this purpose. The first treaty published "by authority" in England was the Treaty of London, in 1604. It was a booklet of small octavo size containing forty-two pages. A Latin edition of this treaty was published in Brussels in 1604. In 1607 Melchior Goldast began the publication of a series of diplomatic collections. His task was apparently a dangerous one, as he writes:

"Nec res careret periculo, quippe cum extrema offensa Imperatoris conjuncta, cui manus longae sunt."

During the latter half of the seventeenth century several authors essayed the task of publishing treaties, the most notable of whom was probably Christopher Peller who published, between 1663 and 1684, the *Theatrum Pacis* and a *Collectio Praecipuorum Tractatum Pacis ab anno 1647 ad annum 1664*. The English attitude towards the publication of treaties was that they should be enrolled and recorded in the Chancery; the offices in which they were deposited were named "treasuries."

The first real compilation of English treaties was made by Arthur Agard whose "Calender of all the leagues and treaties between the kings of England and other States, as they are placed in the 4th treasury at Westminster" was published by Thomas Powell in the *Reportorie of Records remaining in the 4. Treasuries on the Receipt Side at Westminster*, in 1631. The most famous collection, however, is Rymer's *Foedera* (1704-35) a *Syllabus* of which by Sir Thomas Duffus Hardy appeared in 1869 et seq.

To Frédéric Léonard, a Belgian, who became printer to the King of France in 1667, must be ascribed the first commercial venture in the matter of the publication of treaties. He published in 1683 a *Recueil de tous les traités modernes conclus entre les potentats de l'Europe* and in 1693 a six-volume work, *Recueil des traitez de paix, de trêve, de neutralité, de confédération, d'alliance, et de commerce, faits par les rois de France, avec tous*

les princes et potentats de l' Europe et autres, depuis près de trois siècles.

The chief compiler of treaty collections was Jean Dumont, an expatriate Frenchman (1666-1727) whose work, *Corps universel diplomatique*, covers a longer period than any similar work. Dumont did not live to see the completion of his projected work. It was finished by Jean Rousset de Missy, with the exception of the *Histoire des anciens traités*, the first volume of the supplements, which was prepared by Jean Barbeyrac (1674-1744).

The first handbook of treaties, *Corpus Juris Gentium*, was compiled by Johann Jacob Schmauss, and published by Gleditschens, at Leipzig, in 1730. This was the standard work until Wenck issued a supplement in 1781-95. These paved the way for the next great continuator of Dumont, Georg Friedrich Martens, a native of Hamburg, who in 1791 began the publication, at Göttingen, of his *Recueil des principaux traités*. This has been continued under various editors, down to the present time, and until recent days had but one rival, Hertslet's *British and Foreign State Papers*, a work originally printed for the exclusive use of the British Government and its diplomatic agents abroad.

The modern era of treaty publication synchronises with the enforcement of the Constitution of the United States in 1789, Article VI (section 2) of which provides that "all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land."

In 1892, the Institut de Droit National outlined a project for the creation of an international union for the publication of treaties and a draft prospectus of a convention with a *règlement d'exécution* (mainly the work of Mr. Feodor Martens) was presented to the Institut at Geneva on September 7 of the same year. A conference met on September 25, 1894, at Berne, at which were present delegates of Germany, the Argentine Republic, Austria-Hungary, Belgium, the Independent State of Kongo, Ecuador, the United States, France, Greece, Liberia, the Netherlands, Portugal, Rumania, Russia, Switzerland, Tunisia, and Venezuela. No practical result followed this convention. In the same year the British Government inaugurated a *Treaty Series* as a sub-series of *Parliamentary Papers*. The United States established a *Treaty Series* in 1908.

Publication of treaties by international co-operation is now assured under the secretariat of the League of Nations, and Article XVIII of the Covenant of the League provides that

Every treaty or international engagement entered into hereafter by any Member of the League shall be forthwith registered with the Secretariat and shall as soon as possible be published by it. No such treaty or international engagement shall be binding until so registered.

The volume recently published under the authorship of Mr. Myers aims "to present for ready reference the contractual and conventional material of international relations down to the outbreak of the World War," in 1914, and it may justly be said that the work covers an important field of history as "the conduct of international relations involves every human interest that is not by its very nature confined within national limits." Much of the work is devoted to international relations of a non-political nature.

The method of presentation adopted by the author is to note:

1. The General Collections from ancient days to modern times.

2. Collections by States, alphabetically arranged, subdivided into classes, as follows: bibliography, treaty collections, legislation, publications of the Ministry of Foreign Affairs, and books on special topics related to treaties.

3. Collections by Subject-Matter, including such topics as administration of justice, arbitrations, commerce and navigation, consuls and extra-territorial consular jurisdiction, extradition, immigration, reciprocity, and rights of foreigners.

4. International Administration, including such subjects as canals, waterways, sanitation, postal communication, currency, military warfare, conferences, and numerous other topics embraced in international law.

In order to make the work internationally serviceable the Preface, Table of Contents, the Index and other parts of the volume are presented in both English and French. The arrangement of material in general has been determined by its character, and the chronological sequence of the publication of treaties has been followed.

The bibliographical apparatus is very complete. Many of

the more important works listed have accompanying explanatory notes. The Index is quite detailed, and the work is thus rendered especially helpful to students of history whose researches lead them into the field of contractual relations. The mechanical features of the book are excellent, evidencing great care in its make-up.

The only criticism to which the volume is open in the reviewer's opinion is that the excellent material which forms the Appendix should have been set as an Introduction. This arrangement seems more logical, and would certainly be more helpful to students who are not familiar with the evolution of treaty making. There is a wealth of historical material in the Appendix, a knowledge of which should precede the actual examination of the contents of the book.

Since this comprehensive manual came into his possession the reviewer has found it of inestimable value in the discussion of certain epochs in the field of modern history, and he cordially recommends it to those whose academic duties have hitherto been enormously multiplied owing to lack of such a work as this.

P. W. B.

Illustrations of Chaucer's England. Edited by Dorothy Hughes, M.A., with a Preface by A. F. Pollard, M.A., Litt.D. London and New York: Longmans, Green & Co. Pp. vii + 302.

England Under the Lancastrians. Edited by Jessie H. Fleming, M.A., with Preface by A. F. Pollard, M.A., Litt.D. London and New York: Longmans, Green & Co. Pp. xxi + 301.

These source-books form part of a series which is primarily designed to remove some of the difficulties which confront teachers and examiners in dealing with the original texts prescribed as part of the Intermediate Course and Examinations in history in the University of London. No such aids have hitherto existed and documentary evidences for English history were merely some *disjecta membra* of historic remains that were available only to those who had the leisure and the ability to ferret out material which did not find place in the so-called Rolls Series, which were generally assumed to contain all that was worth while in the domain of British history. As Dr. Pollard tells us, it

had been a "commonplace that the materials for English history grew scantier as the Middle Ages draw to a close. . . . and that monastic chronicles dwindled in bulk and intelligence." These volumes are "ample evidence of the hollowness of the commonplace."

Three volumes of this series have already been issued, but only two of them have reached us so far, Miss Thornley's contribution being among our "missing links."

It was originally proposed to issue a volume of this series once in two years; this programme has been changed, and we are promised a volume every year. For this promise students of history and teachers should feel grateful; even others than professed students of history will benefit by these erudite contributions. They are not designed to supersede fuller research; and they are not of the historical tabloid variety. Their chief value lies in the opportunity afforded each student to work out his own views and establish his own conclusions.

The *Illustrations of Chaucer's England*, after giving a brief account of the sources, presents five groups of materials devoted respectively to political, constitutional, ecclesiastical, economic and social issues. Preceding each discussion is a brief summary of the contents with a note regarding its purport. The book, as a synthesis, seems to lack balance, and the political period is over emphasized. As to the ecclesiastical documents, it is rather unfortunate that the excerpts are unwarrantably truncated. For example, the Complaint against the Pope and Cardinals (p. 189), the Statute of Praemunire of 1393 (p. 191), and the Register of Bishop Grandison (p. 193).

England under the Lancastrians likewise gathers the sources studied under such headings as political, constitutional, ecclesiastical, economic and social, with a brief chapter on Ireland. It gives a real insight into conditions prevailing in Lancastrian England. Exception may be taken to Miss Fleming's explanatory note regarding the Council of Constance (p. 212). It is misleading. The forty-five sessions of the Council were devoted to three chief purposes: (1) The extinction of the so-called Western Schism; (2) The reformation of ecclesiastical government and life; (3) The repression of heresy. The Council in some respects resembled more a modern Catholic Congress than a traditional ecclesiastical synod, and the language of its *Acta* exhibits

a certain dawn of Humanism, while there, for the first time, modern nationalism, quite different from its medieval prototype, comes to the front, dominates the entire situation, menaces even the immemorial unity of the Church, and begins its long career of discordant relations with the central administration of Catholicism.

Each volume is furnished with an excellent index which adds materially to its value. and the notes on the sources are most helpful. In both volumes, in nearly all instances, a translation accompanies the original text, for many of which the respective editors are responsible.

P. W. B.

Latin America and the United States. Cambridge: Harvard University Press. Pp. xvi + 293.

This volume is made up of speeches delivered by Mr. Elihu Root, while Secretary of State under President Roosevelt, in most of the countries of Latin America, together with about an equal number of addresses made by distinguished Latin-Americans on the occasions when he visited their respective countries. Though they take us back sixteen years the speeches have a freshness and an actuality that make their reading to-day well worth while, and we cannot congratulate ourselves too much on having them preserved in durable form. They contain, it is true, a good deal of the sort of oratorical compliment one must expect in such productions but they also contain much plain speaking, together with ample evidence of historical knowledge; and thus constitute an historical document of importance greater than would appear on the surface.

It is difficult to select passages for special praise. Perhaps it is better to point out that Mr. Root wisely refused to suffer mere economic or commercial questions to loom over large but insisted on the deeper causes that make for international amity. Among the replies the one that impressed the present reviewer most forcibly is the scholarly address of Dr. Emilio Mitre before the Argentine Chamber on July 4, 1906, shortly before Mr. Root arrived in Buenos Ayres. Dr. Mitre goes over the history of the recognition of Argentine independence by the United States and reminds his hearers that their country owes to the northern re-

public an immense debt of gratitude. Such debts are easily forgotten and it is comforting to know that among South Americans there are not wanting men who deem it an honour to recall a past that reflects so much credit both on themselves and on others. Unfortunately Dr. Mitre's speech is disfigured by a misprint (p. 78) that misplaces by sixty years President Monroe's message on the Independence of Argentina.

The Audiencia in the Spanish Colonies, as Illustrated by the Audiencia of Manila. By Charles Henry Cunningham, Ph.D.: University of California Press. Pp. 380.

The whole subject of Spanish colonial administration, including such institutions as the Audiencia and the Residencia, has long awaited adequate treatment in English and for lack of such treatment some writers, including certain really capable scholars, have been misled into criticisms and judgments not quite warranted by the facts. Thus, to take but a single instance, Dr. Robertson writes (in the Annual Report of the American Historical Association, 1907), that the laws of the Indies are "a mass of contradictory legislationutterly at variance with one another." While contradictory enactments are to be found frequently enough, and while such tribunals as the Audiencia are not completely capable of precise definition and delimitation, one must before committing oneself to a judgment, bear in mind certain simple facts:

1. For Spain as for other countries colonial administration was in the era of discovery a new and untried field; hence some tentativeness, inconsistency and the like are to be looked for in colonial government, especially in its earlier stages. It took a lot of experience to lead up to the reforms of the early nineteenth century in the Spanish colonies.

2. The enormous distances, relatively much greater then than now, increased considerably the difficulty attendant on the securing of opinion, the seeking of precedents etc.

3. Spanish law and legal institutions contain much more of the Roman element than do the English. Hence English and American scholars are apt to be somewhat unsympathetic and not sufficiently penetrating and discriminating.

4. From the establishment of permanent governmental sys-

tems to the reforms of the early nineteenth century, that is to say, the period under consideration, is a space of two and a half centuries, including the seventeenth and eighteenth, which are precisely those least known to students of Spanish colonial history. As we ought not to draw up an indictment against a whole nation so we should be chary of condemning a whole era, especially one about which there remains much to be known.

Not that we are to go to the opposite extreme and admire *in globo* Spain's rule over her colonies. There are faults to be found therein, especially one fundamental one which perhaps was at the root of most of the others, viz., a tendency to withhold confidence from subordinates and to confront them with a set of irritating checks and restrictions. This is symptomatic of centralized government and inevitably produces confusion since it frequently happens that no single person or group of persons possesses full authority and the administration gets into a tangle. This is most clearly perceived when two branches of government come into unfriendly relations, and nowhere more so than in the dealing of the Audiencia with the Church. For this tribunal was originally just such a check, being designed to curb the arbitrary rule of the Governor. But gradually it took over functions other than the purely judicial until we find it exercising now civil jurisdiction, now military jurisdiction, and now both— not to mention its activities in the ecclesiastical sphere. Whether this was by way of sheer usurpation or was in some cases justified by special need cannot be determined very easily; certainly not by a writer to whom the seventeenth and eighteenth centuries in the Spanish over-seas possessions are not much better known than they usually are.

Fortunately Dr. Cunningham possesses this qualification. In addition to his earlier studies he has been enabled by the generosity of the Native Sons of the Golden West to pass a considerable period among the original documents in Spain and the fruit of his labours is a work of capital importance for the study of legal institutions in the Spanish colonies. The work is in reality not so restricted in scope as its title would suggest, since the Audiencia was pretty much alike throughout the Spanish dominions so that it matters but little which particular one of these dominions be selected for study. In fact, the connection between the

Philippines and Mexico was at times so intimate that the history of one cannot be separated from that of the other; hence a work like the present is highly valuable to the student of Spanish-American colonies. At the same time it does not preclude the necessity for careful research in the Audiencia as it existed in the Western regions, especially Peru.

Doubtless the nature of the subject is responsible for that lack of perfect clearness that one feels from time to time in reading Dr. Cunningham's volume. One may realize for oneself the difficulty in this regard by endeavoring to frame a definition of the Audiencia that will be accurate for all the period of its existence, apart from a purely theoretical description. So that the author is to be congratulated on having handled so well a subject beset with vagueness. There are a few minor inaccuracies such as the prefixing the word "Fray" to the name of a Jesuit (p. 68). And the book might have been serviceable had it included a short account of the Audiencia in Spain itself, since the institution in the colonies came as part of a general tendency toward such establishments that was strongly manifested in the Mother Country in the sixteenth century. But the work has here been so excellently accomplished that the picking of flaws would be grossly ungenerous.

EDWIN RYAN.

Spain's Declining Power in South America, 1730-1806. By Bernard Moses. University of California Press Pp. xx + 426.

While the loss to Spain of South America was brought about by conditions resembling those that led to the separation of the Thirteen Colonies from England, there are at the same time certain fundamental differences in the two movements that require to be kept in mind. In the first place the social structure of South America was dissimilar from that in the English colonies and came closer to that of Europe than did that of British North America. The existence of a landed and titled aristocracy finds only a faint parallel in palatine Maryland and Virginia and can be matched only in the transplanted Norman feudalism of French Quebec. The Indians occupied a position far more favourable in the Spanish colonies than in the English; while they constituted a class of servants and laborers inter-marriage was so frequent

as to produce in but a few generations a race of mixed blood which increased in political and social importance as time went on. The early development of cities like Lima produced an "urbanity" not wholly unworthy of comparison with the tone of some more famous European centres, and facilitating that indulgence of intellectual tastes which is so frequently evidenced in the history of colonial South America. On the political side the differences between North and South America are equally marked. The impediments to intercourse between the various portions of the continent promoted the growth of a local patriotism more intense than that of a group of colonies stretched continuously along the Atlantic seaboard and not divided by any considerable land barriers, and has still an important bearing on the political and commercial advance of the country. The difficulty in forming these various nations into one federated republic like the United States of North America is due in great measure to this simple geographical fact and not, as is sometimes thought, to any supposed inherent incapacity of these people to co-operate. Also, the people of South America were thrown on their own resources to a greater extent than is commonly realized. We are prone to exaggerate the paternalism of Spain in governing her colonies. In a new country self-protection is inevitable; and an incident such as that of the English attack on Buenos Ayres, when the city was successfully defended by its own people after the Spanish commander had abandoned it to its fate, does not stand alone. At the same time one encounters in this history those apparent inconsistencies that are to be looked for in great movements embracing a number of diverse peoples with interests not wholly identical and covering a vast area; for example, the outburst of loyalty to the Spanish Bourbons during the Napoleonic wars at the very time when the struggle for independence was assuming definite form.

These reflections will serve to demonstrate the need for careful scrutiny and breadth in studying colonial South America, a period none too well known in this country. A grasp of these and similar facts would obviate an error to which American students appear to be prone, viz., of seeing in the South American revolt from Spain merely a copy or imitation of our own revolt from England, together with an exaggeration of the influence of the French Revolution and of French social and political writers.

In point of fact the two movements, while necessarily presenting resemblances, present also wide contrasts, and the latter must be perceived with at least equal clearness.

Dr. Moses' work covers the years from the comunero domination in Paraguay (1730) to the first English attack on Buenos Ayres and the expedition of Miranda to Puerto Caballo (1806), that is to say, three quarters of a century that may be viewed as a long-drawn-out prologue of the Wars of Independence. The apparently isolated incidents and the seemingly unconnected growth of movements and of institutions with which this period is filled require to be grouped and classified as parts of a single trend toward independence. This is not so difficult; but what Dr. Moses does and other writers often do not do is to get behind this trend itself and determine its cause. And the single underlying element in the whole series of events of those years, the one that gives unity to the picture and renders the story coherent and intelligible, is the growing power and sense of importance of the Creoles. By the very force of circumstances this class, of American birth but unmixed Spanish ancestry, was bound to increase in numbers far beyond any other class while maintaining at least an equality in social and educational matters with the type that came over from Spain. Yet the home government never recognized the practical inference to be deduced from this, viz., that the conduct of affairs ought to be increasingly entrusted to them. On the contrary, they at no time received anything like adequate recognition. In the list of officials appointed during the eighteenth century men of Spanish birth greatly preponderate, and to the Creole it became increasingly evident that as long as their land was ruled from across the sea they would have little share in determining its destiny. This was the great motive force underlying all the movements in the direction of separation; all others were subsidiary and contributory. Hence, to perceive in the Spanish-American revolt a protest against unfair commercial legislation, or an imitation of the British-American struggle, or the working out of French political ideas, and to stop there, is incomplete and misleading. The dispute was fundamentally social, and the surest evidence of this fact is that without exception the outstanding figures in the War of South American Liberation were, not Spaniards, nor Indians, nor men of mixed

Spanish and Indian blood, but Creoles, i. e., men born in America of pure Spanish extraction.

Hence an adequate treatment of this subject will necessarily assume the form of a series of special studies about which historical narrative in the strict sense will be woven in subordination. Nowhere in history need the conventional "Table of Dates" be less prominent, though of course it would have its place. And only one acquainted with the subject through long study, as is the author of the present work, could adequately recognize this and thus give unity to an epoch likely to become in less competent hands confused and disjointed. Dr. Moses has produced a work that will equal in value his many other contributions to Spanish-American history and the University of California has added thereby to its long list of studies in this field to which scholars are so deeply indebted. The book reveals a careful investigation of sources and an admirable sense of proportion. Chapters X: "Awakening Interest in Science and Politics," XI: "Lima and Santiago at the End of the Century," and XIV: "Peru and Chile at the Beginning of the Nineteenth Century," are especially well done; though in a book of merit so uniform it is difficult to single out portions. We would have liked to find a map. Such an aid is particularly desirable in works on Spanish-American affairs since the ordinary atlas affords but little help in regard to the historical geography of that part of the world.

EDWIN RYAN.

A Short History of the Irish People. By Mary Hayden, M.A. and George A. Moonan. London and New York: Longmans, Green & Co., 1921. Pp. 856.

This volume is a clear and orderly presentation of the history of Ireland, written in the simplest and most concise way. The authors place the facts in the tragic story of Erin before their readers without comment. It is decidedly original in manner of presentation, of arrangement and general treatment, and unfolds the story of living forces in which remote causes produce ultimate results. It is not a mere series of unconnected sketches; it is a comprehensive statement seen whole through Ireland's many struggles to preserve and elevate the national character. The very objectivity of the treatment makes the

book one excellently fitted as a text-book for the class-room in high school or college.

While writing from a frankly national standpoint, the authors have made every effort to attain accuracy and avoid prejudice. Events are dealt with, as far as possible, in the spirit and atmosphere of their own times, but are judged by their final effects upon the destinies of the Irish nation. The leading events of contemporary history, especially such as exercised an influence on Irish affairs, have from time to time been touched upon; some of the most important are given, distinguished from those of Irish history by the use of brackets.

The treatment of early periods differs from the conventional one. It is aimed to discover the essential factors of Irish political life in positively historical times, and to trace their factors back to the earliest sources. The legendary period is treated with caution. Some of the improbable things are rejected, and some are given in the literature of the country rather than in its history.

The literature of the nation is shown as a product, not of an isolated age or period, but of successive generations from the remote past to the present day.

Pains have been taken to trace the history of the various tribes, clans, and sects which have gone to make up Irish nationality, and even Chesterton cannot complain that in this volume of the history of a people, "the people are left out."

The book is furnished with new and excellent maps.

A Mediaeval Hun, A Five Act Historical Drama. By John L. Carleton, Boston: The Cornhill Co. Pp. viii + 165.

The titles give the scope and method of this work. Its theme is perhaps the most dramatic situation which history has ever presented, viz: the humiliation of the Emperor Henry IV by Pope Gregory VII. Nor has the author failed to appreciate the opportunity his subject has given him. The play is thrilling throughout. Read, it grips one's interest; enacted on the stage, it must keep the audience enthralled. The acts take one progressively through the career of Henry from his earlier endeavors, by foul means, to rid himself of his virtuous consort, Bertha. down to the last scene when he stands suppliant before the papal

palace, deserted by all but her, and makes his surrender of his kingdom to the authority of the Pope. That is, he makes an apparent surrender in order to get it back. One may not affirm too much of the emperor's repentance. "No one had ever claimed sincerity for his avowals of sorrow and repentance at Canossa. Some charge downright, flagrant hypocrisy. That he was moved by attrition rather than contrition, is the best that can be said of it" (p. iv) is the author's estimate.

Most of the characters presented are either wholly fictitious, or, at least, known by name only. "Five of them, however, are figures that have passed across the stage of historical activity and have left extant records of their doings" (pp. iii & iv). "The story—the plot and development—is altogether fiction" (p. iii). Its main purpose is evidently to trace the similarity in character between "The Mediaeval Hun" and his modern successors. His ability to use all sorts of pretense for his own advantage, to make capital of the holiest things, yet without any real personal reverence for them appears everywhere in this work. It has been too well known in the past decade to require further comment. The concluding words of the play, put into Henry's mouth, summarize the motive. The banquet being announced, he says, "Banquet! Ha, ha, ha! . . . Not mine; mine awaits the fulness of time and opportunity!" (p. 165).

The character of Gregory VII is well and sympathetically drawn, and the majesty of the Papacy shines forth through him. What modern horrors might have been averted had it the same sway now as then can only be conjectured, but the imagination is fired with the thought as the plot develops, and it is a magnificent answer to those critics who would find fault with its comparative impotence in world affairs at this time.

While we may well doubt if any of Henry's barons ever put into words the speech of Otto of Nordheim (p. 85): "My liege, it requires no prophetic gift to ken when age, hoary in evolution and revolution, shall hear the brazen tongue of Liberty's loud-mouth bell proclaim: Government derives its power from the consent of the governed," yet no doubt the seed of such doctrine was sown by the actions of the imperial despot here set forth, and the successors of Nordheim have certainly taken action upon it.

FLOYD KEELER.

The Catholic Hierarchy of the United States, 1790-1922. By Rev. John Hugh O'Donnell, C.S.C., Ph.D. Washington: 1922. Pp. 222.

This volume, by Father O'Donnell, a graduate student in the Catholic University, working under the Rev. Doctors Guilday and Ryan, and Professor Charles McCarthy, was accepted as a dissertation in partial fulfilment of the requirement for the doctoral degree. While not essentially what is usually understood by an original piece of research, this catalogue, chronology, and bibliography of the American hierarchy will be found extremely useful, and quite generally serviceable, as a reference guide. It brings up to date and supplements the bibliographical materials of Francis X. Reuss and the Rt. Rev. Owen B. Corrigan.

The first few pages are devoted to a description of the early Spanish, French, and English ecclesiastical jurisdiction within the present bounds of the United States. Then each of the provinces is assigned a chapter with a brief notice of its creation, and a bibliography of books and articles dealing with its history and development. Under each diocese in the province there is a chronological list of archbishops and bishops with a brief biographical note of a few lines or a half page, and a comprehensive bibliography of each bishop. It was a tedious piece of work to perform, yet the compiler labored conscientiously; for he probably realized that his volume would prove a handy manual for secular librarians as well as diocesan, and a boon to students of American church history.

R. J. P.

The Chinese Family System. By Sing Gin Su, M.A., Ph.D. New York: International Press, 1921. Pp. 112.

This monograph is of interest to English readers as it acquaints them with the family system of a people whose civilization goes back four thousand years. The author devotes the first three chapters to the history of the ancient Chinese family system, and in the next four chapters he discusses the family system as it exists to-day: Chinese marriage, divorce, parental authority, and the position of the Chinese child. In the eighth chapter he treats of ancestor-worship and, giving the reader a

correct notion of the nature of this worship, goes on to say that ancestor-worship is not superstitious and that "the use of the tablets as an object of worship is not due to the belief that the spirit of the departed resides in it, but rather that it is a symbol to be remembered and respected by the living."

This assertion is contrary to fact. Whatever may have been the teaching of the Chinese scholars in ancient times regarding the ancestor tablet, to-day pagan Chinese believe that it is the seat of the departed souls and worship it as such. The origin of this universal belief can be traced back to the Sung Dynasty. The famous scholar, Kung Yiu-tah (A.D. 574-648) says: "The tablet is the seat wherein dwells the departed soul" and later (A. D. 960-1280) we find Cheng I-Chwan, one of the founders of the modern schools of thought in China, asserting: "Should a sacrifice be offered to ancestors without erecting to them a tablet, their soul has no seat in which to dwell." From these comments results the universal belief in China that the ancestor-tablet is really the seat of the soul departed, and hence the burning of incense and offering of edibles, together with prostrations before the tablet—all of which proves beyond doubt that ancestor worship in China is purely and simply superstitious.

FR. NUGENT,
Ning-Po, China.

Modern Times and the Living Past. By Henry W. Elson, A.M.,
Litt.D. New York: The American Book Company, 1921.
Pp. viii + 727.

This is a text-book intended for high school students. The volume is comprehensive, well balanced, and splendidly ordered. Appended to each chapter are set questions and topics with suggestions for collateral reading. The only objectionable feature in the book is the little space devoted to the development of our own country. The author pleads extenuation for this as he says in the Preface: "As the history of our own country is a study by itself, it is not included in this volume." He says regarding the large space devoted to the study of England that he devotes more space to this than "that of any other country, because of its greater importance to American students." The author evidently means to be fair when dealing with Catholic personages

and events; at times he succeeds, but occasionally he fails to appraise momentous issues. It is perhaps too much to expect a perfect balancing of judgment on such questions as the Reformation; yet it is unfair to students generally to be told: "The reform in the church service by Luther and his followers was not radical, but moderate" (p. 330), and that "the broad principles on which modern education is built is found in his writings" (p.333). In dealing with the Irish question the author is generous, but the personal equation is apparent occasionally. Barring these blemishes, and they are not of very serious import in the larger story, the volume is a splendid contribution to the evaluation of the important events in the story of mankind.

The Things that Are Caesar's, a Defense of Wealth. By Guy Morrison Walker, 4th edition. New York: A. L. Fowle.

This brochure appears as a reactionary defense of capital and swollen fortunes, and as a denunciation of labor programmes, which it considers fatally socialistic. Introduced by the commendations of several internationally known bankers, we are advised that "beside it, Adam Smith's *Wealth of Nations* is mud."

Brains, managerial ability, capital and big business interests are accredited with the development of civilization. Huge capitals are but creators of opportunity. Millionaires are only an evidence of man's improvidence. Dishonest wealth there cannot be, and stock watering is "absolutely and utterly impossible." The masses are ignorant; labor is red. From poverty and ignorance the author knows no production. For the average, conservative industrial leader, Mr. Walker goes too far. A Bourbon, who learned nothing from the Great War, he preaches a dangerous economic philosophy.

R. J. P.

An Outline of Modern History: A Syllabus with Map Studies.
By Edward Mead Earle, M.A. New York: The Macmillan Company, 1921. Pp. x + 166.

This volume, suggestive rather than authoritative, is a splen-

did aid to the study of modern history, and is so arranged as to permit of considerable elasticity in its use. It furnishes the student and teacher in colleges, for whom it is primarily intended, an excellent plan for working out historical problems without infringing upon the individual's ideas of the relative importance of the different parts of the work, and it is not intended as a substitute for careful note-taking. The volume is based upon the splendid work of Dr. Carleton C. J. Hayes, *A Political and Social History of Modern Europe*, 2 Vols., (The Macmillan Company) and is provided with ample references and numerous suggestive lists of books for collateral readings. It contains, moreover, several useful appendices, on Studying and Note-taking, Map Studies, and Book Reviews, the Preparation of Notes, and the Composition of the Historical Essay. The writer has used this volume for several months and it has been found most helpful in the class-room, and as a teacher of history he cordially recommends it to the profession.

The Great Experiment. By Thomas Dillon O'Brien. New York: Encyclopedia Press, 1922. Pp. 122.

This delightful little essay in patriotic exposition and defense of the American spirit of government and democracy comes from the pen of Thomas D. O'Brien, a leader of the Minnesota bar and a former justice of the state supreme court. It is dedicated to his father, Dillon O'Brien, an immigrant, who learned to hold in reverence the Republic as a land of freedom and of opportunity. Incidentally, Dillon O'Brien was a pioneer school-master in Minnesota, and later closely associated with Archbishop Ireland in his colonizing activities.

Mr. O'Brien, in short chapters, discusses the right of a people to a government which shall assure happiness and safety, the reasons for and advantages of a written constitution, the guarantees against arbitrary power by constitutional balances and separation of powers, the security of individual liberty found in the federal and various state constitutions, the extent and scope of the police power, the desirability of progressive government, the position of the courts with a defense of the Supreme Court against radical attack, and the necessity of retaining the civilization which Christianity has produced. It is a jurist's

interpretation, quite accurate, though occasionally betraying a light appreciation of our English heritage and a lack of deep historic sense.

No radical and far from a reformer, he is not ultra-conservative. He does not fear changes in the written constitution if the fundamental principles and sound guarantees are left untouched. He stoutly declares that our courts do not lack sympathy with the people or fail in an understanding of popular will. He is far from a state's right advocate, but he would limit federalizing tendencies. Again, in his advocacy of the home and family, he would curb state paternalism.

Concentration of wealth as a danger, and the power of the mighty to protect itself are suggested with the reminder that through its taxing power the State can regulate and apply remedies. Then, there is the warning that it is the average man of family, who by industry has accumulated limited possessions, that has most vital concern in the protection of private property. Treading a middle path, Mr. O'Brien charts shoals and breakers for radical and reactionary, as he urges for the sake of America and the progress of mankind that they have a care.

R. J. P.

MINOR NOTICES

Mediaeval Contributions to Modern Civilization: A Series of Lectures Delivered at King's College, University of London. Edited by F. J. C. Hearnshaw, M.A., LL.D. London: G. Harrop. Pp. 268.

These lectures are of the highest value to the student of mediaevalism, and cover a large field. The fact that they lack an index is rather regrettable. We suggest that this lack be supplied in a later edition.

Histoire de la Nation Française. PAR GABRIEL HANOTAUX, de l'Académie Française. Tome VI. **Histoire Religieuse.** Par GEORGES GOYAU. Paris: Plon-Nourrit et Cie. Pp. 639.

This is the religious history of France written by a scholar whose profound and comprehensive studies have established his pre-eminence in this special field. Herein the author shows us a land where religion and patriotism are inseparable; for M. Goyau tells us that France is not only the "fille aînée de l'Eglise," but also the "ouvrière de Dieu" fulfilling her vocation through missionary and teacher. It is work of consummate artistry; and the only adverse criticism which we have seen is: "it suffers from a too limited interpretation of its scope—it is exclusively *religious*." The critic evidently forgets the title, *Histoire Religieuse*.

Arabic Thought and Its Place in History. By DE LACY O'LEARY, D.D. London: Kegan Paul, Trench, Trubner & Co.; New York: E. P. Dutton & Co. Pp. viii + 320.

This volume aims to accomplish three main things: to describe the transmission of Hellenistic thought by Syriac, Arabic, and Hebrew-speaking authors; to note developments received from these; and to state the influence which it exercised on Moslem and Christian theology and mysticism. The subject is treated most exhaustively, but it lacks precision in certain directions.

A History of Mediaeval Political Theory in the West. By Sir R. W. CARLYLE, K.C.S.I., C.I.E., and A. J. CARLYLE, M.A., Litt.D., Vol. IV. Edinburgh and London: William Blackwood & Sons, 1922. Pp. xxiii + 419.

This work, while purporting to be a discussion of the political theories of the Middle Ages, is in reality an historical narrative, and a reviewer has suggested that a not inappropriate title would be "A History of the Simony and Investiture Struggle." It is badly printed and typographical errors are many. The volume covers a field which has been the subject of greater investigation than any other field in the Middle Ages.

The Cambridge Mediaeval History. Planned by J. B. BURY, M.A., Regius Professor of Modern History. Edited by H. M. GWATKIN, M.A.; J. P. WHITNEY, D.D.; J. R. TANNER, Litt.D.; C. W. PREVITE ORTON, M.A. Volume III. *Germany and the Western Empire*. Cambridge: University Press; New York: Macmillan Company, 1922. Pp. xxxix + 700. II Maps.

A reviewer—James Westfall Thompson says of this volume (AHR): "It is a half-baked book. The chapters on the history of the Church and France are admirable. The rest of the volume [with some exceptions] is a sodden mass of half-cooked, half-digested material." The bibliography, too, is faulty, and the same reviewer says that it seems to have been compiled "by a librarian instead of by the scholar to whose contribution it is supposed to be a supplement."

Tudor Constitutional Documents, A.D. 1485-1603. By J. R. TANNER, Litt.D. Cambridge: University Press, 1922. Pp. xxii+636.

This publication does for the whole Tudor period what has been done for the reigns of Elizabeth and James I by Prothero in his *Select Statutes and other Constitutional Documents*. The Documents are accompanied by an historical summary at the head of each section. F. C. Dietz, of the University of Illinois says in a criticism (AHR): "Unfortunately for the larger use-

fulness of the book, Dr. Tanner has made his selections exclusively from material already printed; and, indeed, for certain parts of his field he seems to be unaware of the great stores of original manuscript documents to be found in the Record Office and British Museum manuscript room."

Opus Epistolarum Des. Erasmi, denuo recognitum et auctum per
P.S. ALLEN, M.A., Collegii Mertonensis Socium, et H. M.
ALLEN. Tomus IV, 1519-1521. Oxford: Clarendon Press,
1922. Pp. xxxii+639.

The third volume of this study appeared nine years ago, the delay in issuing the fourth was due to the difficulties of publication caused by the war. The same qualities of judicious criticism which marked the earlier volumes are present here. A revival of interest in the career of this famous sixteenth century polemist is noticeable these days, and our review section has a notice of a recently published volume which should find many readers. There is perhaps no writer of the sixteenth century whose career is so interwoven with the religious and literary history of the period as Erasmus, and his connection with the Protestant Revolt is perhaps the most notable incident in his kaleidoscopic career.

The Treatise of Lorenzo Valla on the Donation of Constantine.
By CHRISTOPHER B. COLEMAN, Ph.D. New Haven: Yale
University Press, 1922. Pp. 183.

This is the author's second contribution to the history of Constantine the Great; his monograph, *Constantine the Great and Christianity* appeared in 1914. The volume consists of two parts, the text of the *Donation*, with an English translation, and Valla's exposure of the forgery, which is also translated. The text of Valla's treatise is that of the Vatican manuscript, the only complete text known to the editor. Dr. Coleman says that he has used Valla's treatise as an illustration of sound historical criticism. We question this until we have some real insight into the personality and motives which induced the author to use his vitriolic pen in an assault upon the papal administration. Valla was an Italian humanist of the early Re-

naissance who was remarkable for his invectives against the papacy, notwithstanding the fact that he had been befriended by Popes Nicholas V and Callixtus VI, through whose influence he became professor of rhetoric in the University of Rome.

Christian Science and the Catholic Faith. By A. M. BELLWALD, S.M., S.T.L., New York: The Macmillan Company, 1922. Pp. xvi—269.

This is an excellent and learned criticism of Christian Science from the Catholic standpoint. The author sketches the career of Mary G. Baker Eddy, the phophetess of this "new revelation" whose life was not particularly edifying. This notwithstanding she achieved astounding success and was regarded as an oracle by many. Father Bellwald points out that Christian science is fundamentally pantheistic and proves that whatever religious element it contains is borrowed directly from New England Unitarianism; that its moral code is Epicurean; that this life and its good things are the only things that are important issues for the Christian Scientist. The volume is attractively printed, has an extensive bibliography and a splendid index.

The Boyhood Consciousness of Christ. A Critical Examination of Luke ii. 49. By Rev. P. J. Temple, S.T.L. New York: The Macmillan Co.

Father Temple's volume is devoted to the interpretation of Luke, II, 49: "Did you not know that I must be in the (things) of My Father?" a verse more familiar in its more common rendering: "Did you not know that I must be about My Father's business?". He traces the text through the early centuries, the Middle Ages and modern times, and thus sums up his findings: "The early Church saw in Jesus' first recorded words an expression of real Divine Sonship. This interpretation was supported through the centuries, and is upheld by certain conservative Protestants, as well as Catholic scholars of the present day." The work is a most helpful contribution to the defence of the Christian religion. It contains a very comprehensive

bibliography. Barring the inevitable fate of first editions, an occasional misprint, the work is admirably done.

The Catechism of the Summa Theologica. By Fr. P. Pègues, O.P., translated by Fr. Aeldred Whitacre, O.P. London: Burnes, Oates and Washbourne.

In a little more than 300 pages the compiler sets out in catechetical form the skeleton of the vast synthesis of theological teaching, the *Summa Theologica* of St. Thomas, with a view to introducing St. Thomas to many who have not the opportunity or the leisure to study the writings of the Angelic Doctor. For the convenience of those who may wish to pursue further study of any point nearly every answer carries a reference to the larger work. There are some serious mistakes, and in the attempt to "bring the work up to date," the compiler has evidently overlooked the fact that St. Thomas categorically denied the Immaculate Conception. There is an instance also of a serious contradiction to Canon 746 of the New Code of Canon Law. These are presumably oversights that will be remedied in a later edition.

A Handbook of Moral Theology. Vol. IV. By Koch—Preuss. London and St. Louis. Herder.

This volume of a valuable series, dealing with "Man's Duties to God," is like its predecessors, eminently practical.

The main divisions of the work are:—Part I, The Duty of Internal Worship—Faith, Hope, Charity, Prayer; Part II, The Duty of External Worship—Sacrifice, Vows, Sacrilege, Simony, Oaths, Superstition; Part III, The Commandments of the Church. The treatise on prayer is particularly worthy of attention and the highest praise, and should prove helpful to all its readers.

The King of the Golden City. By Mother Mary Loyola. New York: P. J. Kenedy and Sons, 1921.

This is a charming allegory which breathes into the heart of the child a deep understanding of Holy Communion and abiding affection for Our Lord in the Blessed Sacrament. Teach-

ing truths under this form was very prevalent in early literature and the ancients seem to have a deeper appreciation of the way in which to approach youthful hearts than many of our modern instructors. The allegory method arouses the childish imagination and enhances the appreciation of spiritual values as the child recognizes the characters unfolded in the story. The volume is dedicated to the children of America, and Mother Loyola says in her preface: "Many years ago I dedicated to you *Jesus of Nazareth*—a big book. . . . Now I am offering you a small book about a small person in whom I hope you will be interested." Like the many other books that have come from the cultured centre at Micklegate Bar, this message to the children of America has a spiritual flavor which enhances its literary value. We beg to suggest to teachers in our Sunday and parochial schools that they list this among the premiums for their scholars.

Theologiae Moralis Principia, Responsa, Consilia. Tom. I: Theologia Fundamental. By H. Vermeersch, S.J. Bruges: Ch. Beyaert.

Father Vermeersch, the distinguished Canonist and Lecturer in Moral Theology at the Gregorian University in Rome here gives us the first volume of an important work. The volumes to follow are *De Officiis Virtutum*, *De Praeceptis Ecclesiae*, and *De Castitate*. This work has been written since the publication of the New Code and not merely in conformity with it. It is thoroughly practical and should prove a valuable aid to students of Moral Theology.

Tertullian; Concerning the Resurrection of the Flesh. Edited by Alexander Souter, Litt.D. London: S.P.C.K.

Despite his fall into Montanism, Tertullian is regarded as one of the most important of Christian writers. In his preface Dr. Souter says: "This is one of the most significant and valuable of the author's writings. At the present time its reading may be especially commended to the bereaved, at least such of them as value Scripture teaching, as being likely to afford much more solid comfort than they will get from spiritualistic

séances." It contains, in the form of an appendix, a collation of a MS. of this treatise recently discovered by Dom Wilmart, O.S.B., of Farnborough, and hitherto unpublished.

Le Dogme Catholique dans les Peres de l'Eglise. Par Emile Amann, Professor à l'Université de Strasbourg. Paris: Gabriel Beauchesne.

M. Amann has brought together in this very compact volume of 400 pages some of the more important Patristic texts which confirm and explain the great truths of Catholic dogma. The selections are classified in chronological order, but the authors have been divided as far as possible into the various schools to which they belong. There are brief introductions at the head of each series of selections which enable the reader to grasp readily the importance of each of the testimonies.

A Handbook of Scripture Study. By Rev. H. Schumacher, S.T.D. Vol. III—The New Testament. St. Louis: B. Herder Book Co.

Dr. Schumacher, Professor of New Testament Exegesis in the Catholic University of America, in this scholarly compendium of the problems of the New Testament places within the reach of seminary students a text-book of surpassing merit presented in excellent form. The contents of each book of the New Testament are briefly stated and the authorship is studied. Then follows a collection of Patristic testimony regarding the authorship of the books; and the date, the place, the language of the original are discussed in the light of historical evidence. The solution of special problems concerning each book is indicated in concise language. At the end of each chapter are given the decisions of the Biblical Commission bearing upon the contents. It has an excellent bibliography.

Der Heilige Franz von Borja, General der Gesellschaft Jesu, 1510-1572. Von Otto Karber, S.J. St. Louis: Herder.

This new life of St. Francis Borgia is a book of unusual interest. It portrays with charming grace the character of the man whom Spain and the Catholic Church with good reason ve-

nerate as a great man and a great saint whose apostolic life repaired largely the sins and transgressions of his family and rendered glorious a name, which but for him, would have remained a source of humiliation for the Church.

Indulgences as a Social Factor in the Middle Ages. By N. Paulus.
Translated by J. Elliot Ross. New York: The Devin-Adair Co.

The literature which has grown up around the question of indulgences is enormous both in content and variety. Few, however, have treated the subject with greater scholarship and clarity than Dr. Paulus, of Munich, who has envisaged the question from every point of view. In this little volume, which Father J. Elliot Ross, of the University of Texas, has placed within reach of English-speaking readers, Dr. Paulus does not discuss the theological side of the question of indulgences, but confines himself entirely to the social effect and shows how the Popes granted indulgences in consideration of some pious work, such as the founding of hospitals, the care of the abandoned—in fact, every form of charity. This is an absolutely new view point regarding the granting of indulgences and the arguments presented by the learned author are based upon Papal documents.

De Beata Vita; Soliloquiorum Duo Libri; De Magistro; De Immortalitate Animae. Sancti Aurelli Augustini Tractatus in Usam Scholarum Adaptati, curante F. E. T. Philadelphia: Peter Reilly.

F.E.T. (Father Francis E. Tourscher, of St. Thomas College, Villanova) has rendered great service to the cause of Catholic education by bringing within reach of our schools these interesting and informative treatises of St. Augustine. He has shown excellent judgment in his selections. *De Beata Vita* proves that only in the knowledge of God can true happiness be found: *Soliloquiorum Duo Libri* are monologues on the soul and God: *De Magistro* is a little treatise on the nature and function of language, leading up to the truth that not by words, but by Christ, the spirit of man is taught: *De Immortalitate Animae* is a study of the nature and destiny of

the human soul All of these are gems of our Christian classics and enshrine the reflections of one of the master minds of all times.

An Introduction to the Study of some Living Religions of the East.

By Sidney Cave, D.D. London: Duckworth.

This is a very useful Introduction to the study of Hinduism, Zoroastrianism, Buddhism, the religions of China and Japan, and Islamism as spiritual forces in the world to-day. Dr. Cave is quite familiar with his subject, having lived for several years in the Orient in intimate association with Buddhism and Islamism. The work does not pretend to be exhaustive and deals only with the *nobler* elements of eastern religions. By way of supplement to this volume we suggest that the reader study carefully a series of articles—"Buddist Legends and New Testament Teachings," recently contributed to the *Ecclesiastical Review*, by Dr. Charles F. Aiken, Professor of Apologetics in the Catholic University of America.

Origin of Australian Beliefs. By Lambert Ehrlich, D.D. Vienna: Anthropos--Administration, Modling.

This is the first original work on Anthropology written by a Catholic in our tongue, and is largely the result of the author's studies at Oxford within the past two years. It gives a detailed and careful survey of Australian beliefs and practices, clarified by two maps. Dr. Ehrlich's findings are to the effect that the many anti-Christian theories of religious evolution as exemplified in the archaic and primitive forms of Australian civilization cannot be wholly accounted for by Ancestor-Worship, Totemism, Magic, or Animism. He aims to prove that the origins of Australian beliefs presuppose an original Revelation, obscured though not lost by tribal individualism.

An Introduction to the Study of Christianity. A.D. 590-1314.

By F. J. Foakes Jackson. New York: The Macmillan Co.

This is an admirable synthesis of one of the most difficult periods in ecclesiastical history. The discussion of the Middle Ages is too often tinged with bias and many authors who have not the historic sense or its necessary concomitant—

scholarship, see nothing but the dark spots in the ecclesiastical domain. Professor Jackson has evidently done painstaking and profound research work in his elucidation of many of the intricate problems of this period and has produced a valuable volume.

Pelagius's Exposition of Thirteen Epistles of St. Paul. Introductions. By Alexander Souter, M.A. (Oxon), D.Litt. (Aberd.). New York: The Macmillan Co.

This is the first part of Volume IX of the Cambridge *Texts and Studies* and embodies the result of many years research upon an ancient commentary. Its copious citations render it most valuable as a source in the reconstruction of early Latin versions of the New Testament.

Catholic Ritual and Tradition. By Rev. Francis H. Prime, C.S.S.R. London: Sands and Co.

This book is designed as an adaptation in modern form of Father Bridgett's *Ritualism of the New Testament*. Father Prime's object is to give a fuller understanding to Catholics of the ceremonies of the Church and to clear up the misunderstandings of non-Catholics, still influenced by the suggestion of Puritanism

Pasteur and His Work. By L. Descour. New York: Frederick A. Stokes Co.

This is a timely volume in view of the centennial celebration, on December 17, of the birth of Louis Pasteur the eminent French scientist whose long roll of scientific achievements are an eloquent proof that there is no conflict between revealed truth and the revelations of nature. The author chronicles amply and graphically Pasteur's scientific triumphs and admirably appraises their value.

The New Latin America. By J. Warshaw, Ph.D. New York: Thomas Y. Crowell.

The subject matter of Dr. Warshaw's work is the recent

economic and cultural development of Latin America. The book is splendidly illustrated and contains an appendix of useful statistical information. His attitude towards South America is sympathetic and he deprecates the condescending attitude of too many people in the United States when dealing with the Latin peoples whose civilization is, in many respects, superior to their own.

A History of Latin America. By William Warren Sweet. New York: The Abingdon Press. Pp. 271.

Those acquainted with the intricate and tangled nature of South American history will perceive that Professor Sweet has accomplished something in the way of a feat by compressing into less than three hundred pages a subject that requires so much handling of detail, without omitting anything of consequence nor on the other hand confusing the reader by over minuteness and too frequent change of subject. The present book is highly successful in achieving the avoidance of both these faults and as it is almost alone in the field of English text books on South American History it will probably have a wide circulation. Not that it could not be improved. Naturally the Catholic will hesitate to endorse everything that is said in the section on "The Religious Situation in Latin America" (p. 234). One feels in reading this portion of the book that much to which the author takes exception would have presented a less unfavourable appearance to an observer more intelligently sympathetic with peoples so vastly different from those of North America as, for instance, the Catholic Indians of Peru. No where more than in South America is there need for careful judicious slowness in arriving at conclusions and of broad allowance for racial peculiarities; otherwise the observer may find himself continually shocked at customs which to the discerning eye are harmless and at times even laudable.

But in the case of Professor Sweet the reader does not feel under the necessity of ascribing unfavorable judgments to mere prejudice. The book appears to have been composed in a spirit of fairness and with a sincere desire to present to young Americans interested in South America the history of that land

which to us ought to be among the best known of all but which is to many in this part of the world a great deal of a mystery.

There are some excellent maps, those relating to agricultural and commercial matters being especially good. And the bibliography is sane and practical, being restricted to English books that the ordinary reader, especially the student in a Commercial School, will have no difficulty in securing.

The Spanish Pioneers. By Charles F. Lummis. Chicago: S. C. McClurg & Co. Pp. 292.

It is indeed a hopeful and encouraging sign when a writer like Mr. Lummis undertakes to introduce to the average American that vast section of American history which outside of certain favoured spots is practically unknown except to the specialist. For despite the earnest painstaking labours of scientific investigators our text books go right on calmly ignoring the wondrous deeds of the Spaniards in the South-west and treating American colonial history as though it had nothing to do with anything outside the Thirteen Original States. As a result many an Easterner on his first trip to New Mexico or California is struck with surprise at the evidences of a long and romantic past whereof nothing was said to him in his schooldays and which turns out on investigation to contain far more of heroism and moral grandeur than a great deal that is connected with the story of the Atlantic seaboard. And anyone who endeavours to enlighten this darkness and to show to Americans what their history really is deserves a large need of gratitude. Without being in the least impatient one may say that it is high time that the results of genuine historical method should be given forth to the world at large and hence such a book as *Spanish Pioneers* may be regarded as perhaps the forerunner of many such attempts.

Mr. Lummis contrives to be accurate and at the same time interesting and even racy, qualities which will doubtless increase the circle of his readers. The purely scientific character of the work is vouched for by no less a scholar than Mr. Adam Bandelier—a fact that should reassure those persons who are inclined to distrust that noble pursuit of humble scholars that the French have named “vulgarization.” A careful scrutiny

has failed to disclose any blunder in fact or anything that the present reviewer would regard as an error in judgment or in appraisal. The broad and mighty drama of the Spanish acquisition of New Mexico, Arizona, Mexico, Central America and South America, is made to pass before the reader with intense vividness and at the same time is so presented as to leave an impression of admiration and even of reverence for daring men whose names are not even mentioned in the usual High School course in American History.

A Short History of the Near East 330 A.D. - 1922. By William Stearns Davis. New York: The Macmillan Co.

This is a brief history of Southeastern Europe and the Levant from the founding of Constantinople (330 A.D.) to the present day. It contains four main divisions: *The Christian Empire at Constantinople*, treating of the Roman, Byzantine, and Greek periods; *The Rise of Islam and the Saracens*, devoted to the life and teachings of Mohammed and the expansion of the Kalifate; *The Turkish Penetration of Europe*, tracing the growth of Ottoman Power from the Crusades to the eighteenth century; and *The Turkish Retreat from Europe*, covering the Turkish conflicts with Austria and Russia, the emancipation of the Balkan States, and the fate of Turkey after the World War. In view of recent happenings in the Near East this book is most valuable.

L'Intelligence Catholique dans l'Italie du xixe siècle. Par. M. Maurice Vaussard. Preface by Georges Goyau. Paris: Librairie Lecoffre.

M. Vaussard's volume is a rigorously impartial work and his analysis of the lines of the great political and intellectual leaders of the Italian Catholics of the twentieth century sheds light upon the issues now confronting the Italian peninsula.

RECENT PUBLICATIONS

BIBLICAL

The 68th Psalm. Introduction, revised translation, and critical notes. By William Walter Cannon. Cambridge University Press.

A history of the Hebrews in outline down to the Restoration under Ezra and Nehemiah. By James A. Kelso. Pittsburg, Pa. Western Theological Seminary.

Old Testament History. By Frank K. Sanders. New York: Charles Scribner's Sons.

The Arabic Versions of the Pentateuch in the Church of Egypt. By Joseph Francis Rhode, O.F.M. London: Herder.

Ordo Prophetarum. By Karl Young. Reprinted from Vol. xx. Transactions of Wisconsin Academy of Sciences, Arts and Letters. Madison, Wis., 1922.

Letters on the Apocalypse: The Schweich Lectures, 1919. By R. H. Charles, D.Litt. London: Humphrey Milford.

The Contents of the New Testament. By Haven McClure. New York: Macmillan Co.

The Old Testament Stories and How to Teach Them. By E. B. Redlich. Vol. I. New York: Macmillan Co.

The Epistles of St. Paul. By Rev. Charles J. Callan, O.P. New York: Joseph Wagner, Inc.

Old Testament Law for Bible Students. By Roger E. Galer, New York: The Macmillan Co.

BIOGRAPHICAL

Sainte-Jeanne D'Arc. By Minna Caroline Smith. New York: Macmillan Co.

The Life of Cornelia Connelly, Foundress of the Society of the Holy Child Jesus. By a member of the Society; with a preface by Cardinal Gasquet. London: Longmans, Green and Co.

Eminent Europeans. By Eugene S. Bagger, New York: G. P. Putnam's Sons.

HISTORICAL

Historia de la Iglesia en Mexico. Tomo II. 1548-1600. Por el P. Mariano Cuevas, S.J. Imprenta del Asilo "Patricio Sanz," 1922. Tlalpam, D. F. Mexico. Mexico: P. Mariano Cuevas, S.J.

History of the United States, 1801-1817. By Henry Adams. New York: Scribners.

A History of Sinai. By Lina Eckenstein. New York: Macmillan Company.

A History of the Church to A.D. 461. By B. J. Kidd. New York: Oxford Univ. Press.

Movements in European History. By Lawrence H. Davison. New York: Oxford Univ. Press.

Cazenove journal (1794). A record of the journey of Theophile Cazenove through New Jersey and Pennsylvania. Edited by R. W. Kelsey. Haverford, Pa.: The Pennsylvania History Press.

Introduction to the study of United States History. By Carl Russell Fish. Madison, Wis.: University of Wisconsin. Correspondence Study Dept.: University Extension Course.

Travels in Virginia in Revolutionary Times. Alfred J. Morrison, Editor. 1768-1802. Lynchburg, Va.: J. P. Bell Co.

Regents (The) questions and answers in American History and civics covering the requirements of high schools and college entrance. New York: Regents Pub. Co.

New viewpoints in American History. By Arthur M. Schlesinger. New York: Macmillan Co.

Tammany Hall, its History, Organization and Methods. By Charles M. Stebins. Brooklyn, N. Y.: Stebbins & Co. 1427 Union St.

The Rebirth of Europe: A study of the Middle Ages. By Martin Summerbell. Boston: The Stratford Co.

The Assyrian Settlement. By W. A. Wigram. London: S.P.C.K.

St. Thomas the Apostle in India. By F. A. D'Cruz, K.S.G. Madras: Premier Press.

America. By Charles W. Gould. New York: Charles Scribner's Sons.

History of the Pilgrims and Puritans. By Joseph Dillaway Sawyer. New York: The Century Company.

The History of Education. By Ellwood P. Cubberley. London: Constable.

Life and Letters of Archpriest John Joseph Therry, Founder of the Cathoic Church in Australia. By the Rev. Eris M. O'Brien. Angus & Robertson, Ltd. Sydney: 1922. Pp. xx + 389.

Pope Pius IX. By J. Herbert Williams, M.A. Sands & Co. London and Edinburgh. B. Herder Book Co. St. Louis. Pp. 48.

The Life and Times of John Carroll, Archbishop of Baltimore (1735-1815). By Peter Guilday, Doctor ès sciences morales et historiques (Louvain), Professor of Church History, Catholic University of America. Encyclopedia Press, New York, 1922. Pp. xv + 864.

Vitae Paparum Avenionensium. Hoc est Historia Pontificum Romanorum qui in Fallia sederunt ab Anno Christi MCCCXV usque ad Annum MCCCXCIV. Stephanus Balusius, Tutulensis, magnam partem nunc primam edidit, reliquam emendavit ad vetera exemplaris, notas adjecit et collectionem actorum veterum. Nouvelle édition, revue d'après les manuscrits et complété de notes critiques par G. Mollat, Docteur ès Lettres et en Philosophie, Professor à l'Université de Strasbourg. Tome IV. Letouzey & Ané, Paris, 1922. Pp. 468.

Figures Françaises et Pages Nationales. Par Mgr. Tissier, Eveque de Châlons-sur-Marne. P. Téqui, Paris, 1922. Pp. 350.

The Early Franciscans and Jesuits. A study in Contrasts. By Arthur S. B. Freer, M. A., Vicar of Gussage All Saints. Society for Promoting Christian Knowledge, London; Macmillan Co., New York and Toronto, 1922. Pp. viii + 142.

The Religions of Mankind. By Prof. Edmund D. Soper. London: Allen & Unwin.

Petrus Canisius. By Otto Braunsberger, S.J. London: Herder.

Das Jesuitentheater zu Freiburg in der Schweiz. By Dr. Phil Joseph Ehret. London: Herder.

Luther zu Worms. By Hartmann Grisar, S.J. London: Herder.

Luthers Kampfbilder. By H. Grisar und Franz Heege, S. J. London: Herder.

The Monastic Chronicler and the Early School of St. Albans. By Claude Jenkins. London: S.P.C.K.

France and England; their relations in the Middle Ages and now. By Thomas F. Tout. New York: Longmans, Green & Co.

The Law of the American Constitution. Charles K. Burdick. New York: G. P. Putnam's Sons.

The New Larned History. Springfield, Mass.: C.A. Nicholas Publishing Co.

The Trend of History. By William Kay Wallace. New York: The Macmillan Company.

Main Currents in World History. By L. Cecil Smith, M.A. London: Rivingtons.

San Juan Capistrano Mission. By Father Zephyrin Engelhardt. O.F.M. Los Angeles, Cal.: Standard Printing Company.

The Society for the Propagation of the Faith. By Edward John Hickey, S.T.B., M.B.A. (Harvard). Washington, D. C. The Catholic University Press.

LITURGICAL

Liturgisches Handlexikon. Von Joseph Braun, S.J. Verlag Josef Kösel & Friedrich Puster, Regensburg, 1922. Seiten viii + 344.

Missale Romanum ex Decreto Sacrosancti Concilii Tridentini restitutum S. Pii V. Pontificis Maximi jussu editum Aliorum Pontificum cura recognitum et Ssmi D. S. Benedicti XV auctoritate vulgatum. Editio Secunda juxta Typicam Vaticanam iterum impressam. P. Marietta, Taurinorum Augustae, 1922. Pp. cviii + 1112.

Paléographie Musicale. Les Principaux manuscrits de Chant Grégorien, Ambrosien, Mozarabe, Fallican. Publiés en fac-similés phototypiques sous la direction de Dom Andre Mocquereau, Moine de Solesmes. XII. Vingt-sixieme année-Janvier 1922. No. 104. Desclee & Cie., Tournay, Belgique. Pp. 52.

Les Principaux Manuscrits de Chant Gregorien, Ambrosien, Mozarabe, Gallican, publiés en Fac-Similies Photupiques sous la direction de Dom Andre Mocquereau, Moine de Solesmes. (*Paléographie Musicale*). Vingt-sixieme annee-Avril 1922--No. 105. Desclee & Cie., Tournay; Picard & Fils. Paris. Pp. 32.

A Brief Introduction to the Divine Office. By the Rev. Joseph J. Aud, S.J. Devin-Adair Co., New York. Pp. 8.

Die Liturgie als Musterienfeier. By Dr. Odo Casel, O.S.B. London: Herder.

MISCELLANEOUS

The Return of Christendom. By a Group of Churchmen; with Introduction by Bishop Gore and Epilogue by C. K. Chesterton. London: Allen & Unwin.

The Churches of England. By One Who has Tried Them. London: Sands.

Le Culte de Saint Michel et le Moyen Age Latin. Olga Rohdestvsky. Paris: Picard.

The Mystery of Mormonism. By Stuart Martin. New York:

History of the Free Churchmen called the Brownists and Pilgrim Fathers in Holland. By J. C. de Hoop Scheffer. Ithaca, N. Y.: Andrus and Church.

Jahrbuch der Angewandten Naturwissenschaftler, 1919-1920. Dr. Joseph Plaszmann. London: Herder.

Laienapostolat. Kardinal Adolf Bertram. London: Herder.

Modernism in Religion. By J. Macbride Sterrett, D.D., Litt.D. Emeritus Professor of Philosophy in the George Washington University; Founder and now Associate Rector of All

Souls' Memorial Church, Washington, D. C. New York: Macmillan Co.

Judas. A Study of Possibilities. By Michael Andrew Chapman. Our Sunday Visitor Press. Huntington, Ind. 1922.

Defamers of the Church. Their Character. Fifteenth revised edition. Our Sunday Visitor. Huntington, Indiana, 1922.

The Anti-Catholic Motive. An Analysis of the Causes of Organized Hatred of the Catholic Church. By Dominic Francis. Our Sunday Visitor. Huntington, Ind.

A Talk on Co-operation with Missionaries. By Father Cyriac Mattam. St. Thomas Publishing Society, Palai, Travancore, India, 1922.

Twopenny Pamphlets: *Two Conversions. The Doctrinal Witness of the Fourth Gospel.* By the Rev. Vincent McNab, O.P. *Christadelphianism.* By J. W. Poynter. *Life and its Origins.* By B. J. Swindells, S.J. B.Sc. *The Duties of Parents Toward Their Children.* By the Rev. Bertram Wolferstab, S.J. London: Catholic Truth Society.

What the Christian Churches stand for. By E. G. Selwyn, A.E. Garvis, Edward Grubb, Clement F. Rogers, C. Ryder Smith, P. T. Thomson, D. C. Macgregor. Oxford University Press.

The Land of the Incarnation. By Gertrude Hollis. Wells Gardner, Barton & Co.

Can we Dispense with Christianity? By F. W. Butler. Student Christian Movement.

Christian Justice. By Norman L. Robinson. The Swarthmore Press.

A Study in Moral Problems. By B. M. Laing, M.C. M.A. London: Allen & Unwin.

Peradventure; or, the Silence of God. Robert Kaeble. London: Constable.

The Childhood of Christ. Emile Cammaerts. London: S.P.C.K.

The Forest Shrine. Edward P. Gough. London: S.P.C.K.

Religio Medici. By Sir Thomas Browne; edited by W. Muri-son, M.A. Cambridge University Press.

Translation and Translations. J. P. Postgate, Litt.D. F.B.A. London: Bell.

Cloister Chords: Hope. Sister M. Fides Shepperson, M.A. Pittsburg: Mt. Mercy Convent.

Guild Socialism, an Historical and Critical Analysis. By Niles Carpenter, Ph.D. New York: D. Appleton & Co.

The Divine Counsellor. By Martin J. Scott. New York: P. J. Kenedy & Sons.

Illumination and Its Development in the Present Day. By Sidney Farnsworth. London: Hutchinson.

Matrimony minus Maternity. By M. H. Sexton. New York: The Devin-Adair Co.

The Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by Charles J. Callan and John A. McHugh of the Order of Preachers. New York: Joseph Wagner, Inc.

PHILOSOPHICAL

Philosophy and Civilization in the Middle Ages. By Maurice de Wulf, Ph.D., LL.D. Princeton, N. J. Princeton Univ. Press.

Immortality and the Modern Mind. By Kirsopp Lake, M.A. D.D. Winn Professor of Ecclesiastical History in Harvard University. Harvard University Press, Cambridge; Humphrey Milford, London, 1922.

The Theory of Mind as Pure Act. By Giovanni Gentile, translated, with Introduction by H. Wildon Carr, D.Litt. New York: Macmillan Co.

The Tragic Sense of Life in Men and Peoples. By Miguel de Unamuno. New York: Macmillan Co.

Medieval Philosophy. Illustrated from the System of Thomas Aquinas. Maurice De Wulf, Ph.D. LL.D. Cambridge: Harvard University Press.

Kant und die katholische Wahrheit, August Denesle, S.J. Freiburg: Herder.

Matter and Spirit. By Professor Bissett Pratt. New York: Macmillan Company.

POLITICS AND SOCIOLOGY

The Elements of Social Justice. By L. T. Hobhouse, D.Litt. LL.D. London: Allen & Unwin.

The Jews. By Hilaire Belloc. London: Constable & Co.

The Story of American Democracy. Political and Industrial. By Willis Mason West. Boston, New York, Chicago, Atlanta and San Francisco: Allyn & Bacon, 1922.

THEOLOGICAL AND DEVOTIONAL

Christ, The Life of the Soul. Spiritual Conferences by the Rt. Rev. D. Columba Marmion, Abbot of Maredsous Abbey. Preface by H. E. Cardinal Mercier and H. E. Cardinal Bourne. With a Letter of Approbation from His Holiness Benedict XV. London and Edinburgh; Sands & Co., St. Louis, Mo. B. Herder Book Co., Pp. 427.

Gotteshaus und Gottesdienst. Praktische Winke von Ludwig Soengen, S.J. Mit 29 Abbildungen. Pp. 226. Freiburg im Brisgau and St. Louis, Mo.; B. Herder Book Co., 1922.

Institutiones Dogmaticae. In Usus Scholarum. Auctore Bernardo J. Otten, S.J. Tomus III: De Verbo Incarnato; De Beata Virgine Maria; De Cultu Sanctorum. Typographia Loyolaea, Chicago. 1922. Pp. xvii-470.

Summa Theologica of St. Thomas Aquinas. Second Part of the Second Part. QQ. clxxi clxxix. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago, 1922. Pp. vi + 321.

Le Nouveau Droit Canonique des Religieuses. Les Nouvelles Normae. Par Chanoine Thévenot. P. Téqui, Paris. 1922. Pp. 196.

Competence in Ecclesiastical Tribunals. A Dissertation submitted to the Faculty of Sacred Sciences of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Canon Law. By the Rev. Thomas Joseph Burke, S.T.B., J.C.L., of the Archdiocese of Philadelphia, 1922.

L'Institution Divine de l'Eglise. Par l'Abbé Eugène Duplessy. Maison de la Bonne Presse, Paris. 1922. Pp. 79. Prix.

Twopenny Pamphlets: *The True Church Visibly One*. By the Rev. H. P. Russell. Pp. 12. *The Methods of a Fanatic*. By the Rev. O. R. Vassall-Phillips, C.S.S.R. Pp. 15. *The Problem of Evil*. By M. C. D'Arcy, S.J., M.A. Pp. 12. *The Immaculate Conception*. By J. B. Jagger, S. Pp. 15. *Why We Resist Divorce*. By the Rev. Herbert Thurston, S.J. Pp. 16. London, Catholic Truth Society, 1922.

L'Evangile de Paix Par M. l'Abbé Lecomte. Deuxième édition. Paris, P. Téqui, 1922. Pp. vii + 62.

The Church and the Religion of Christ. Catholic Truth Society. London, 1922. Pp. 4.

Theologiae Moralis Principia, Responsa, Consilia. Arthurus Vermeersch, e S.I. Tomus I: Theologia Fundamentalis. Roma. Universita Gregoriana, 1922. Pp. xv + 456.

THEOLOGICAL

Commentarium in Codicem Iuris Canonici. Ad Usus Scholarum. Liber II. De Personis. Pars II: De Clericis. Pars III: De Laicis. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidis Cocchi, Congreg. Missionis. Sumptibus e Typis Petri Marietti, Taurinorum Augustae, 1922.

The Christian Faith. By various authors. Edited by the Rev. C. F. Nolloth, London: (John Murray).

The Doctrine of Sin. By Reginald S. Moxon, B.D. London: Allen & Unwin.

The State and the Church. Written and edited for the Department of Social Action of the National Catholic Welfare Council. By John A. Ryan, D.D., LL.D., and Moorhouse F. X. Miller, S.J. New York: Macmillan Co.

Thoth, the Hermes of Egypt; a study of some aspects of theological thought in ancient Egypt. New York: Oxford Univ. Press.

The Theological Position of Gregory Sayrus. O.S.B. 1560-1602. By Rev. E. J. Mahoney, D.D. Author: St. Edmund's College.

The Letters of Saint Teresa. Translated from the Spanish and annotated by the Benedictines of Stanbrook. Vol. III. London: Thomas Baker.

The "Summa Theologica" of St. Thomas Aquinas. Literally translated by Fathers of the English Dominican Province. New York: Benziger Bros.

NOTEWORTHY ARTICLES IN CURRENT PERIODICALS

Art, Ritual, and Religion. D. C. Somervell. (*The Pilgrim*, October, 1922).

Anglo-Spanish Relations in America in the Closing Years of Colonial Era. Vera L. Brown. (*Hispanic American Historical Review*, August).

American Manners in 1830. Paul L. White. (*Yale Review*, October).

Archaeological Discovery in the Holy Land. W. F. Albright. (*Bibliotheca Sacra*, October).

Administrative Incapacity of Spain During the Period of Her Greatness. The. Rufino Blanso Fombona. (*Inter-America*, October).

Alexis de Tocqueville and the French Revolution of 1789. A. H. Johnson. (*Nineteenth Century and After*, September).

Angelic Doctor, The. Canon Barry, D.D. (*Dublin Review*, July).

Apology for Historical Research, An. Professor Pollard, Litt.D., F.B.A. (*History*, October).

Belloc's Solution of the Jewish Problem. David Goldstein. (*America*, October).

Buddhist Legends and New Testament Teaching II. Rev. Charles Francis Aiken, D.D. (*Ecclesiastical Review*, November).

Calendar of the Epistles of Sir Thomas More, A. Elizabeth F. Rogers. (*English Historical Review*, October).

Church and Art, The. Very Rev. Prior Power, O.C.C. (*Truth*, October, 1922).

Catholics in Jugoslavia and Their Present Difficulties, The. M. E. Beaupin. (*Correspondant*, Paris, September 25).

Canada's First Historian. H. Bedford-Jones. (*Canadian Magazine*, September).

Catherine de Medicis and St. Bartholomew: What the Massacre Was and What It Was Not. Paul Van Dyke. (*Scribner's*, October).

Catholic Party in Holland, The. J. Van der Heyden. (*America*, October 7).

Catholic Reoccupation of St. Michel. A. Hilliard Atteridge. (*America*, October 7).

Catholic Women's Movement in Germany. Wilhelmina Scheppegrell-Keppler. (*America*, October 7).

Church and Interest-Taking, The. (*Fortnightly Review*, November 15).

Catholic Begum, A. Reginald Schomberg. (*Month*, September).

Catholics and the Study of Religions. Gerald Walsh. (*Month*, September).

"Doomsday" The Roll of. Chester R. Stewart-Brown. (*English Historical Review*, October).

"Epistola Apostolorum" and the "Descensus ad Inferos." H. Schumacher, S.T.D. (*Homiletic and Pastoral Review*, October).

English Austin Canons, The. Egerton Beck. (*Dublin Review*).

Early Grant of Sebastian Cabot. Arthur Percival Newton. (*English Historical Review*, October).

Fundamental and Non-Fundamental Doctrines. E. C. D'Arcy, S.J. (*The Homiletic and Pastoral Review*, October, 1922).

Free State Constitution, The. John A. Ryan, D.D. (*America*, October, 1922).

Fame or Family? Anthony M. Benedik, D.D. (*America*, October, 1922).

Friederich von Hügel. R. M. Wenley. (*Anglican Theological Review*, October, 1922).

Freedom of Worship Under the Constitution (III). Dr. Joseph Och. (*Central-Blatt and Social Justice*, November).

Further Steps Toward Reunion. Vincent McNabb, O.P. (*Blackfriars*, October).

Fidessa and Duessa. John Barnes. (*Truth*, October).

Guy Fawkes and the Gunpowder Plot. John B. Kennedy. (*Columbia*, November).

Gotteserfahrung und Gottesbeweis. E. Prywara. (*Stimmen der Zeit*, October).

Historical Teachings of Architecture, The. Halsey Ricardo. (*London Mercury*, September).

Henry V. of England and France. 1415-1422. I. M. Muir-Wilson. (*Scottish Historical Review*, October).

Islamic Influences on Jesuit Origins. Dudley Wright. (*Open Court*, September).

International State of the Middle Ages, The: Some Reasons for Its Failure. August C. Krey. (*American Historical Review*, October).

In Catholic Germany. Fr. J. Keating, S.J. (*Month*, October).

Kant der Religiousphilosoph der Aufklärung. B. Jansen. (*Stimmen der Zeit*, October).

Lott Cary, the Colonizing Missionary. Miles Mark Fisher. (*Journal of Negro History*, October, 1922).

La Révolution Française et le Bolchevisme. Mgr. David Gosselin. (*Le Canada Français*, Novembre).

Logical Chinese Philosopher, A. E. H. Parker. (*Dublin Review*, July).

Literary Studies of Greater France. Stephen Gwynn. (*Edinburgh Review*).

Letter to Scotland from the Council of Basel. Professor R. K. Hannay. (*Scottish Historical Review*, October).

Moral Basis of Liberalism, The. Ramsay Muir. (*Pilgrim*, October, 1922).

Merneptah's Israel and the Exodus. S. A. B. Mercer. (*Anglican Theological Review*, October).

Men and Things in Manila. E. J. Scott. (*America*, October 7).

Note on Wolsey's Reforms. J. J. Dwyer. (*Dublin Review*, October).

Origins of Abolition in Santo Domingo. George W. Brown. (*Journal of Negro History*, October, 1922.).

Origin of Washington Geographic Names. Edmond S. Meany. (*Washington Historical Quarterly*, October, 1922).

Omniscient Church, An. Elbridge Colby. (*America*, October, 1922).

Pronunciation of Greek in New Testament Times, The. A. Haire Forster. (*Anglican Theological Review*, October, 1922).

Points in Illinois History. Milo M. Quaife. (*Illinois Catholic Historical Review*, October).

Persecution in Guatemala. (*America*, October 14).

Passion Play, The, 1922. Osbert Burdett. (*Blackfriars*, October).

Population and Prophylaxis. Mgr. Brown, V.G., and Miss Leonora de Alberti. (*Dublin Review*, October).

Quest and Creed. Thomas J. Hardy. (*Pilgrim*, October, 1922).

Resurrection and Christian Faith, The. O. C. Quick. (*Pilgrim*, October, 1922).

Russian Orthodox Church, The. E. L. Polson. (*America*, October 7).

Religious Conceptions of the Modern Hurons. William E. Connelley. (*Mississippi Valley Historical Review*, September).

St. Augustine and the Evolution of Man. Gustav A. Caballero. (*America*, November 11).

Recent Religious Revival Among the Scottish Fisher Folk. Richard F. Anson. (*Month*, September).

Religious Values in German Literature To-day. A. W. G. Randall. (*Blackfriars*, October).

St. Paul and the Eucharist. J. R. Darbyshire. (*Pilgrim*, October, 1922).

St. John to the Seven Churches. C. C. Martindale, S.J. (*Homiletic and Pastoral Review*, October, 1922).

St. Edmund of Canterbury. Rev. Edmund Carroll. (*Southwark Record*, September).

Struggle for the Right of Association in Fourteenth-Century Florence, The. Professor N. Rodolico. (*History*, October).

Torch Bearer of Progress, A. Maurice Francis Egan. (*America*, November 11).

Un grand éducateur catholique. Gustave Zidler. (*Le Canada Français*, November).

Version of the Dies Irac. John O'Connor. (*Blackfriars*).

World Urge to Liberty, The. Frederick Joseph Kinsman. (*Columbia*, November).

Washington as a Citizen. David J. Hill. (*Constitutional Review*, October).

Where All Roads Lead. G. K. Chesterton. (*Blackfriars*, October).

NOTES AND COMMENT

Announcement.—Readers of the *Review* will be interested to learn that arrangements have been concluded with the President of St. Thomas's Historical Society, London, England, the Secretary of *Polybiblion*, Paris, and with Fr. Grisar, S.J. of Munich whereby some very important contributions will hereafter appear in its columns. Fr. Grisar becomes a regular contributor and will furnish the *Review* a regular Chronicle of activities in the historic field and a digest of articles published on the Continent. *Polybiblion* will publish a summary of our leading articles and supply a monthly account of recently published works and a list of current articles appearing in the chief historical publications of Europe and elsewhere. The St. Thomas's Historical Society through the courtesy of its President, Egerton Beck, M.A., F.R. Hist.S., supplies us with many of the valuable papers read at its monthly meetings during the session 1922-23. In a letter just received Mr. Beck says: "I personally am more than delighted with the prospect opened up by your letter and I very sincerely hope that as time goes on very close relations will be established between your Historical Association and ourselves."

The membership of the St. Thomas's Historical Society comprises many distinguished Catholic historians in the English-speaking world, as may be seen from the subjoined official notice:

ST. THOMAS HISTORICAL SOCIETY

Officers and Council—October 1922

Patrons::

His Eminence Cardinal Bourne

Archbishop of Westminster

His Eminence Cardinal Gasquet, O.S.B.

President

Egerton Beck, M.A., F.R. Hist.S.

Ex-President

Hilaire Belloc

Honorary Vice-Presidents

Rt. Rev. Abbot Butler, Litt.D., O.S.B. Professor E. G. Gardiner, Litt. D.

Rev. Fr. Cuthbert, M.A., O.S.F.C. F. F. Urquhart, M.A., F.R.Hist.S.

Vice-Presidents

Rt. Rev. Mgr. Barnes, M.A.

Very Rev. Bede Jarrett, M.A.

J. J. Dwyer

S.T.L., O.P.

Council

Very Rev. Canon Burton, D.D.,

Rev. J. H. Pollen, S.J.

F.R.Hist.S.

Shane Leslie, M.A. (co-opted)

Miss M. M. Calthrop F.R.Hist.S.

Rev. Aloysius Roche

Rev. John Fletcher

Lady Sykes

Mrs. Jerrold

Dom Dunstan Pontifex, M.A., O.S.B.

T. Clayton, F.R.Hist.S.

A. W. Ayling

Hon. Secretary

Hon. Treasurer

J. H. McNulty

Honors for a Professor of the Catholic University of America.—

To the many distinctions accorded our distinguished academic confrère Dr. Hyvernât, Pope Pius XI has added another tribute to the scholarship of the famed head of the department of Oriental languages of the University. Dr. Hyvernât's reputation is world wide and deservedly so. A recent exchange says:

A photographic copy of the first volume of ancient Coptic manuscripts, belonging to J. Pierpont Morgan, which are being restored in the Vatican Library, has been presented to the pope. The work of restoring these manuscripts was started in 1912; and, while the pope was Prefect of the Vatican Library, he manifested great interest in the progress of the work. His Holiness was greatly pleased to receive the volume, and he and Mr. Morgan spent half an hour in friendly scientific conversation. At the end of the audience the pope presented Mr. Morgan with a souvenir gold medal to commemorate the occasion. A similar medal was presented to Very Rev. Henry Hyvernât, Professor of Semitic Languages and Literature at the Catholic University of America, who directed the work of restoration, and who was received in audience by the pope with Mr. Morgan.

When the manuscripts were acquired by the elder J. P. Morgan, he selected Dr. Hyvernât to direct the work of their restoration; and it was arranged to carry on the work in the laboratory of the Vatican Library. Many of the manuscripts were so liable to injury, that they could not be safely handled until they had been renewed and bound. Each part was photographed by a special process before any attempt was made at translation. The work was interrupted during the World War, but was resumed shortly after the armistice.

Only twelve copies of the volume presented to the pope have been prepared, the pope receiving the first one completed; the second will be presented to an American university. It is said that the process of restoration has been remarkably successful so far; and, in the course of the audience last Thursday, the pope congratulated Dr. Hyvernât upon the excellent work that has been done.

The manuscripts date from a period between 823 to 914 A.D., and it is believed that some of the undated ones owe their origin to much earlier times. They were discovered by a party of Arabs, digging in ruins on the sight of an ancient monastery at Hamouli, Egypt. When discovered, they were contained in a vault, and were for most part intact; but the Arabs, thinking to obtain a higher price for them, offered separate sheets and parts of volumes for sale. At the time it was proposed that the elder Morgan buy the collection, several whole volumes were missing as well as many leaves from those volumes that were available. He succeeded in tracing some of the missing sections; and the younger Morgan has acquired five additional manuscripts to add to the 400 in the collection.

The documents are considered of great importance in studies of early Egyptian liturgical subjects and Biblical research. There are six complete

books of the Old Testament, practically all of the *Gospels* and nineteen *Epistles*, as well as liturgical works and apochryphal writings.

Copyists' notes indicate that the manuscripts were prepared for the Convent of the Archangel Michael, or else were transferred to it from some other monastery.

Dr. Hyvernât is a noted authority on Oriental subjects. He was appointed interpreter of Oriental language for the Propaganda in 1855; and in 1889 he was entrusted by the French Government with a scientific mission in Armenia. Since he came to America to accept the chair of Semitic languages at the Catholic University, he has been honored by the University of Michigan, which conferred upon him the degree of Doctor of Letters, at the same time declaring him to be "acknowledged by his colleagues in all countries as one of the foremost scholars of world."

Louvain's Academic Opening.—The academic opening of the University of Louvain which took place some weeks ago was an augury of success for the venerable institution which has so many links of connection with the Catholic University of America. The Mass of the Holy Ghost was sung in the Church of St. Peter, although the sacred edifice was badly damaged in the War. The academic ceremony followed and the inaugural address was delivered by the Rector, Msgr. Ladeuze who took as his theme the education of character, showing the failure of purely secular education to-day because it places no reliance upon Divine guidance.

The University has regained its pre-war prestige, with an enrollment of 3244 students. Thirteen burses for American travel and fifteen for diplomacy have been established. The University is now in a most thriving condition, and has recently been enriched by additions to its splendid laboratories.

A Great Scandinavian Collection.—During a recent tour which embraced Iceland, Norway, Sweden, and Denmark, Monsignor Dougherty, vice-rector of the Catholic University of America, had the good fortune to secure several very valuable and rare works for the University library. Among them are a collection, in fourteen volumes, of medieval Icelandic lives of saints, warriors, and explorers done into Latin from the vernacular of famous manuscripts yet preserved and highly treasured by these northern peoples, and the *Scriptores Rerum Danicarum*, in nine volumes, folio, which present a wonderful picture of medieval life in the Danish church and states. In all, Monsignor Dougherty's valuable find amounts to nearly one hundred volumes, most of them difficult to obtain even in Copenhagen and Upsala. They form a splendid accession to the Catholic University library, already very well equipped with medieval historical sources.

A Canadian Maritime University Federation.—A movement is afoot in the Maritime Provinces of Canada and Newfoundland for the establishment of a central university which, if successful, will mean the creation

of an Institution which will afford educational facilities to these provinces and Newfoundland equal to those now given to Quebec and Ontario by Laval, McGill, and the University of Toronto. The Rt. Rev. Monsignor Foley, speaking as a representative of the Catholics of the Archdiocese of Halifax says of the proposed scheme:

With a Central University here I think the educational resources of our Provinces would be in a far better position than they are today. I have always been of the opinion that if business men conducted their businesses in the manner in which we are conducting our educational affairs, they would not continue in business long, because there is a great deal of unnecessary duplication, as President Mackenzie has pointed out. I have been in favour of federation; and I say that the Catholics of the Diocese of Halifax, are heartily in accord with what has been said here this morning. I wish to emphasize it, that the Diocese of Halifax is absolutely in sympathy, because we understand that, if we are to give our boys and girls chances that will compare with those offered by universities across the border, we should have a central University, with its Constituent Colleges. I think also that if we had experts here, investigating our fisheries and the bi-products of our mines, etc., we should be gaining some very useful knowledge. Universities in the United States have research men, and if a business man wishes to obtain information with regard to exports or imports, he has only to send a request to the University, and is furnished at once with expert information. I think a Bureau of Research would be a great incentive to our undergraduates, who would then be of greater use to Canada and to these Provinces. Now, I should like further to read you a resolution which was passed by the Catholics some time ago expressing their sympathy with this Federation:

Whereas, higher education is absolutely necessary for the full development and scientific utilization of the resources of the Maritime Provinces and Newfoundland;

And Whereas, In our opinion these views of higher education can be best achieved by a University Federation which would avoid unnecessary duplication, maintain a high academic standard, satisfy modern requirements, and serve the people in a manner commensurate with their needs and aspirations;

Be It Resolved, That we, representatives of the Archdioceses of Halifax and Newfoundland endorse such Federation, provided that Catholic rights and interests be safeguarded in entirety. That resolution was sent to Archbishop Roche of Newfoundland, and we received a cable from him:

"Resolution has my cordial approval and support. Feel strongly that proposed federation with necessary safeguards would be in the best interests of Catholic higher education in Newfoundland."

The Bishop of Harbour Grace and the Bishop of St. George's also favour federation.

So you see where we stand. We are in sympathy with you, because we love our native Province, and we wish to assert that we will do all in our power, so far as we can, to make University Federation a fact, because we agree that it would be folly to go on as we have been doing, duplicating our equipment leading to unnecessary expense and to the deprivation of this Province of the best fruits of Nova Scotia, our youth.

A Rare Print.— Mr. Wilberforce Eames, bibliographer of the New York Public Library in a late issue of a Library publication recounts the history of what is presumably the earliest picture of American Indians:

"It is a large wood engraving, measuring 13½ inches by 8¼ inches, representing savages of Brazil (a country just then discovered) in a hut with their wives and children, dressed in their native dress and head-gear," says Mr. Eames. "Hanging between two trees are the head and shoulder of a man roasting over a fire. In the distance on the sea are two ships. In the foreground are three warriors, two children playing, and a mother nursing another. In the background are a man and a woman making love, and beside them is another figure engaged in making a meal off a human arm, while a younger one looks on."

Four lines of description in German appear beneath the picture, printed from metal type:

The translation reads:

"This figure represents to us the people and island which have been discovered by the Christian King of Portugal or by his subjects. The people are thus naked, handsome, brown, wellshaped in body, their heads, necks, arms, * * *, feet of men and women are a little covered with feathers. The men also have many precious stones in their faces and breasts. No one has anything in addition, but all things are in common. And the men have as wives those who please them * * * therein make they no distinction. They also fight with each other. They also eat each other, even those who are slain, and hang the flesh of them in the smoke. They become a hundred and fifty years old. They have no government."

The woodcut print came into the hands of Henry Stevens in London in 1850. In 1854 he described it in his *American Bibliographer*. It was twice catalogued for sale but in 1861 was still in his possession.

When the print turned up again at the recent Phillips sale, a copy also was said to be in the British Museum, but that proved erroneous. There is another copy in the Königliche Hofund Staatsbibliothek at Munich.

"The probable date of the print," says Mr. Eames, "is 1505, that being the year in which the earliest editions appeared of the German version of the *Mundas Novus* of Amerigo Vespucci, from which most of the statements in the long inscription appear to be taken." An account of the expedition to Brazil sent out in May, 1501, by the King of Portugal, is

in the form of a letter to Lorenzo Pietro de Medici, and was printed in Latin at Paris as early as 1504, and at Augsburg in 1504.

Centenary of Two Distinguished Brothers.—The year just closed marked the centenary of the death of a Priest Scientist known as "The Father of Modern Crystallography," and of his eminent brother, who first unlocked to the blind the realm of literature, and earned for himself the title of "Apostle of the Blind."

The former was the Abbé Renée-Just Haüy, and the latter his younger brother, Valentin Haüy. Their parents were of a humble rank in life, and owed the education of their two sons to patrons who had been quick to note the precocity of the two boys. Both the youths were received into the abbey school of the Premonstratensians at Saint Just (Oise), and entered upon studies preparatory to the ecclesiastical state. The elder persevered, but the younger was led to the pursuit of other studies.

Renée, when his theological studies were completed, joined the teaching staff of the College of Navarre, and shortly afterwards he was ordained. His mind gravitated towards scientific studies, and at first botany absorbed his attention, a science that necessitates the keenest observation. It was owing to the development of this faculty and an accident that crystallography became a precise science. Lectures by Daubenton on mineralogy awakened the young Abbé's interest, and he seized an opportunity of examining the specimens belonging to a friend. A beautiful specimen of calcareous spar in crystalline prismatic form slipped from his hand and was shattered. Gathering together the fragments, his keen observing eyes noted that all the broken parts possessed the same internal nucleus. In a flash a new science was born! "I have found it all now," he exclaimed, and, carrying home the fragments, his further observations led him to the discovery of the geometrical laws of crystallization, for, experimenting on a hexahedral crystal of this substance, he found that it could be so dissected by dividing it by planes parallel to certain edges as to exhibit a rhombohedral nucleus, and, further, that the same result could be obtained from the mechanical division of every crystal of the same species.

His discovery was epoch-making in the science of mineralogy, and the Academy of Sciences rewarded him by welcoming him among its members.

Not infrequently one invention leads to another, and Haüy, in the course of his further investigations in mineralogy, became the discoverer and pioneer in the development of pyro-electricity. His after career is full of adventure and incident. Briefly we may state that the French Revolution resulted in his being imprisoned for he had refused, as a Priest, to take the oath proffered to him by the Red Convention. He was a contented prisoner, for he was afforded time to continue his all-absorbing studies. A friend, a pupil, pleaded on his behalf, and the Republicans, on the plea that "it was better to spare a recusant priest than

to guillotine a scientific genius," released him and appointed him curator of the Cabinet des Mines and professor at the Ecole Normale.

Napoleon took the greatest interest in the Abbé's researches, and besides appointing him professor in the Academy of Paris, bestowed upon him one of the first distinctions in the newly-created Legion of Honour. He enriched the bibliography of Mineralogy with many erudite works.

The beginning of a new era in the history of the education of the blind was dated from a heartless exhibition that Valentin Haüy witnessed in 1771. An innkeeper had provided for the annual fair at St. Ovide. By way of entertainment (?) ten poor blind beggars, whom he attired in a ridiculous costume and decorated with asses' ears, peacocks' feathers and big spectacles without lenses, were given the parts of idiots in a burlesque concert. Filled with indignation at the sight, Valentin Haüy—who at this time was attached to the Ministry for Foreign Affairs—resolved to devote his life to the care of the blind and do for them what the Abbé de l'Epée had done for the deaf and dumb.

It was not, however, until 1786 that Haüy was in a position to put into practice a momentous discovery he had made of the art of printing books in relief for the use of the blind. It was in this year that he exhibited the skill of his pupils before Louis XVI at Versailles, who went into raptures over the wonderful novelty of blind children reading, writing, ciphering and playing orchestral music. Great interest was immediately aroused, and so generous was the patronage of the King and public that Haüy's *Institut des Jeunes Aveugles* became solidly established and is a vigorous institution to this day. It became the mother institute of all modern educational establishments for the blind, and Valentin Haüy's services were in demand in other countries almost immediately. He founded the National Institution for the Blind at Berlin, and summoned to Petersburg he bestowed the same benefits upon the Russians.

His system was studied by Sir Charles Lowther, and by him introduced into England and became the lever that moved into a higher plane the education of the blind in our country. Haüy's system of relief printing and adaptations of it remained in vogue until displaced by the invention of one of the pupils of his institute at Paris, Louis Braille.

Valentin Haüy exhausted himself in his endeavours to further the movement he had initiated until, broken by infirmity and old age, he returned to Paris, where in the spring of 1822, he died in the arms of his priest brother, Renée, who himself was borne to his grave three months later.

An Indian Catholic Literature Convention.—A Catholic Literature Convention has recently taken place in Ceylon. This Convention, the first of its kind and the forerunner of what it is hoped will be a series, has been, we read, "in a way a revelation. It has been a revelation of the amount of interest there is throughout the country for the dissemination of Catholic literature in particular and for the promotion of Catholic interests in general. . . . By it it is hoped to inaugurate a forward

movement which is expected to be lasting, and which will be kept in renewed vigour and resiliency by similar assemblies annually held." With an attendance of about two thousand, and a never-flagging enthusiasm throughout the proceedings, the gathering did much to bring home to Catholics in the island the power of the printed word in spreading the faith. Papers were read, and—what was perhaps more important—resolutions were adopted that are to lead to practical action. Catholic Press Associations, for example, are to be formed at suitable stations, in co-operation with the Literature Committee of the Catholic Union of Ceylon. In a paper on vernacular literature we read that the first Sinhalese Catholic book was printed ninety years ago, in 1832, and that at first our prayer-books and tracts in that language were printed at the Wesleyan Press. A resolution was adopted at the Convention to make adequate provision for a steady supply of Catholic vernacular literature. The establishment of free libraries and the promotion of reading circles were other methods agreed to, by resolutions, in order still further to promote a knowledge of the faith by means of literature, throughout Ceylon; and lastly an annual "Press Sunday" was urged, to be dedicated to Catholic propaganda on behalf of Catholic literature.

A feature about this Ceylonese gathering that is especially satisfactory was its very representative character. Every ecclesiastical see in the island was represented; clergy attended in large numbers; and the laity present were drawn from every profession and calling in public life, the lay speakers including a Justice of the Supreme Court the acting Attorney-General, members of the Executive and Legislative Councils, barristers-at-law, Catholic editors, and many others. Count Maurice de Mauny, Commissioner of the Board of Improvement, brought the spirit of Catholic France to the deliberations; whilst England found a representative in Mr. C. J. Lanktree, B.L. The report of this Literature Convention as a whole carries with it the impression that the Catholics of Ceylon have little or nothing to learn from outside in the matter of organizing their resources. They are fully alive to the opportunities at their doors, and intend to make good use of them.

Honors for an Oblate Father.—A great honor has recently been conferred on a member of the Oblate Order, Rev. Pierre Duchaussois, O.M.I., of Ottawa, Canada by the French Academy. This consists of the awarding of the de Montyon prize for his work *Aux Glaces Polaires*, a volume recording the work of the Oblate missions of Northern Canada.

This award carries with it a sum of several thousand dollars, and is the provision of an eighteenth century philanthropist of France, Baron de Montyon, for the year's best literary work of a prescribed character.

The recent work of Fr. Duchaussois is not only a valuable contribution to missionary annals. It contains a great deal of valuable and interesting data concerning Northern tribes and the fauna and flora of the polar regions.

In this far field, two Oblate missionaries won the crown of martyrdom in 1913 at the hands of the Eskimos.

Honored by the French Academy.—An official communication received in Montreal on Aug. 9th, from the French Academy announces the award of a grand prize, the gold Richelieu Medal, to the historical work *Acadie*; by Henri d'Arles. Henri d'Arles is the pen name of Rev. Henri Beade, who is a French-Canadian priest at present resident at Villa Augustina, Goffstown, New Hampshire, in the Diocese of Manchester.

A New Canadian Magazine.—Lovers of Gaelic literature will welcome the appearance of a new magazine entitled, *Mosgladh* (*The Awakening*). This organ of the Scottish Catholic Society of Canada began its career with the spring number of the present year. The Society itself was organized on July 1, 1919. *Mosgladh* has an appropriate and attractive cover, showing the Cross of St. Andrew with the Scottish lion, the thistle and the maple leaf of Canada, surmounted by the rising sun, fitly symbolizing a national awakening. Some of the articles, among them the opening explanation of the purpose and necessity of the aforesaid Scottish Catholic Society, are written in English, partly, we suppose, in kindly consideration for brother Catholics and fellow Canadians of Saxon speech, who may wish to be enlightened on these points, and partly, let it be whispered, for those Canadian Gaels who have lost touch with the olden tongue of Alba. But along with these concessions to weaker brethren, there are several fine pieces both in prose and poetry written in gentle Gaelic.

A Distinguished German Prelate.—The German diocese of Rottenburg which, fifty years ago, was ruled by Bishop Hefe, the learned historian of the Councils of the Church, is still the see of a Bishop no less illustrious in the realms of literature, the venerable Dr. Paul Wilhelm von Keppler, who celebrated his seventieth birthday on Thursday, September 28. Bishop Keppler has shepherded his immediate flock since November 11, 1898. And for many years past his widely read and voluminous writings have carried the influence of his teaching beyond the bounds of his own diocese—"so weit die Deutsche Zunge klingt, und Gott in Himmel Lieder singt." Largely of a more popular character than the great historical work of his predecessor, the writings comprise pictures of travels such as *Im Morgenland*, in its fifteenth thousand; his *Wanderfahrten und Wallfahrten im Orient*, in its twenty-fourth thousand; many volumes of sermons and homilies; and such favorite spiritual works as *Mehr Freude*, in its 175th thousand, and its companion volume, *Leidenschule*, in its 60th thousand. Bishop Keppler's publishers, Messrs. Herder & Co., are appropriately bringing out a volume of selections from his work, *Aus Kunst und Leben*. Many of his readers will join in wishing the venerable Bishop, in the title words of his most popular work, *Mehr Freude*.

Ecclesiastical Latin.—W. H. K. in the *Tablet* of October 21, says:

Just now, when the diligent editors and compilers of Catholic almanacks, calendars and directories are engaged in preparing these harmless necessary manuals for another year, a critical correspondent calls our attention to a curious discrepancy between the authentic Latin text of the calendar and the various English versions thereof. In the Latin "*Ordo Recitandi Officii Divini*" we read "*Dom i (ii, &c.) in Quadragesima.*" But in the English calendars this is invariably represented by "1st, 2nd, &c. Sunday of Lent." And the question arises whether this is not what Mr. Churchill would call a "terminological inexactitude."

It may be urged that though "of" is certainly not an accurate rendering of the Latin "in," in this connection the two phrases practically mean the same thing. After all, the first day in a week, or a month, or any other period of time, is likewise the first day of that week, &c. And so, in like manner, it may seem that "the First Sunday of Lent" and "the First Sunday in Lent" are only two different ways of saying the same thing. If the Latin missals and breviaries and calendars have "*Dominica in Quadragesima,*" and the English calendars have "*Dominica in Quadragesima,*" and the English calendars, on the other hand, have "*Sunday of Lent,*" this may possibly be due to some idiomatic difference. For where the same thing can be expressed in two ways, one may be more natural in Latin and the other in English. But on further reflection, we can scarcely accept this as a sufficient and satisfactory explanation of the aforesaid discrepancy.

It will be enough to turn to another page of the calendar, which our correspondent naturally enough does not mention because here there is no discrepancy between the English and the Latin. For "*Dominica I. Adventus*" literally rendered in the English by "First Sunday of Advent." The agreement here shows that the difference in the other place was not caused by idiomatic usage. And instead of asking why the two calendars differ in their method of naming the Lenten Sundays, we may rather ask why the Latin calendar makes this marked difference between Lent and Advent. It can hardly be for the sake of variety. For when it is a question of months the Breviary observes a rigid uniformity, *e.g.*, "*Dominica in Augusti, Septembris, Octobris,*" &c. And unless there is some underlying reason for this delicate distinction, we might well expect it to observe the same uniformity in the case of the seasons of Lent and Advent.

The reason for this discrimination may be found in the meaning of Lent, or "*Quadragesima.*" What is it but a fast of forty days? And these forty days are the *week-days* from Ash Wednesday to Holy Saturday. The Sundays that come between Ash Wednesday and Easter Sunday form no part of the forty days' fast. The oases in a desert are not parts of the desert. And so, in like manner, these Sundays, though surrounded by Lenten fast days, are, so to say, extra-territorial regions. Strictly speaking, though *in* Lent, they are not *of* it. In accordance with this the New Code of Canon Law after specifying the vigils, ember days, and

certain *ferias* in Lent which are days of fast and abstinence, continues: "*Lex solius ieiunii servanda est reliquis omnibus Quadragesimae diebus.*" (Can. 1252, 3.)

While this fact may serve to explain the delicate distinction made between the Lenten and Advent Sundays in the language of our Latin calendars, it may be well to add that differences *in re* are not always, or necessarily expressed in language. And, on the other hand it must be remembered that if the Sundays are separated from the "*Jejunium Quadragesimale*," since they are not fast-days and are not counted in the number forty in other respects they are closely associated with the days of fasting, and the liturgy has the same general character throughout the whole season. From this point of view there is, therefore, some justification for the other usage, which, by the way, is not confined to modern vernacular versions. We find it, for example, in old "*Ordines*" in the "*Liturgicon*" of Pamelius. The First Sunday in Lent is sometimes described as "*Dominica in capite Quadragesimae*," or, in the *Ordo* of St. Gregory, simply "*Dominica prima Quadragesimae*." This phraseology, it may be added, is still used in some places in our modern Missals and Breviaries; for example, in the rubric regarding the use of folded chasubles on the Sundays and *ferias* "of Advent and Lent," and in the Breviary rubric on the classification of the Sundays.

To pass, by a natural sequence from the liturgical technicalities to the subject of the language in which they are enshrined, we are glad to see that the current number of the *Month* contains a striking and suggestive article by Father H. E. G. Rope, "In Defence of 'Church Latin'." This subject, as our readers will remember, was discussed in these pages, not long ago, by Canon Barry and other writers. But the subject is so important and is so often misunderstood, or forgotten, that a good deal still remains to be done. If Rome was not built in a day, there is likewise need of "*multa dies et multa litura*," before we can get rid of some widespread and inveterate prejudices on the subject of the Roman language and Roman literature. Father Rope is particularly happy in his application of what may be called the "*Augustan age principle*" to the language and literature of England. For illustrations are often more effective than arguments. And as the readers for whose benefit the article is presumably written are, *ex hypothesi*, unacquainted with the riches of post-classical Latin literature, it was well to show them what would happen if the absurd classic or Augustan principle were to be applied to a literature with whose merits they are more familiar. Readers who have been content to regard later Latin as debased or barbarous and treat all Latin literature outside the Augustan age as negligible will readily see the absurdity of making the stately style of the Elizabethan writers the only standard of good English and neglecting all the treasures of our later literature.

Those who would most strongly protest against such an absurd treatment of English literature would be ready enough to acknowledge the supremacy of Shakespeare and the high merit of his great contemporaries.

They might safely admit that the exclusive admirers of these early masters were not putting them too high, but were unjustly depreciating the admirable work achieved, though maybe on a somewhat lower level, by our poets and dramatists of later ages. And so, in like manner, those who protest against the narrow exclusiveness of the classic school in Latin literature are not concerned to question the rare merit of the Augustans. For even if we suppose that there has been no exaggeration of these old masters even if we had to contend with none but critics who have a real and intimate knowledge of the classic literature of Rome and estimate it at its true value, we might justly complain of their narrowness and exclusiveness and their contemptuous treatment of later and medieval writers. But, it may be well to ask, is all this cult of the Augustan classics genuine and based on real knowledge? Is there not, to say the least, some room for suspecting a little exaggeration?

There are possibly some who would answer this question in the affirmative because they themselves are affected by prepossessions and prejudices of another kind. If there are classical students who know nothing of the treasures of medieval Latin literature; for all we know, there may be some lovers of the literature who have a like limitation on the other side and have never felt the fascination of the old classic masters. If any such there be, they will very naturally be disposed to regard the high praise commonly given to the Augustan writers as something exaggerated and unreal. But their opinion on this point would, obviously, have no value. The judicious reader would naturally prefer to have the views of one who had made a serious study of classic literature and could speak from his own knowledge and experience. And, as it happens, the great headmaster, Dr. Arnold of Rugby, has spoken on this subject with characteristic vigour and decision.

"No nation," says Arnold, "has ever possessed a literature the real merit of which is so disproportionate to its fame as that of Rome. The political greatness of the Romans gave a general prevalence to their language; and those who learnt it and spoke it were naturally inclined to magnify the excellence of its writers and to maintain their equality with those of Greece. At a later period, when the communication between the Greek empire and the west of Europe was almost entirely interrupted, the language and authors of ancient Rome were regarded with an almost idolatrous veneration, when compared with the half-formed dialects and ignorant writers of France, Spain, Italy and England, during the darkness of the Middle Ages. Habit strengthened this admiration, and caused it to continue to a period when it became displaced and unreasonable; just as men have been known to maintain in after life the same exaggerated estimate of their teacher's talents, which they had formed, naturally enough, when contrasting them as boys with their own imperfect powers and scanty knowledge. Thus the Italians affected to look up to the poets of Rome as to models of excellence, whom it was their greatest glory to imitate, when they had in fact already equalled, if not surpassed, them. And even at this day when almost every nation in

Europe might justly assert the equality of its own literature with that of Rome we are still accustomed to talk of the classical writers of Greece and Rome as if the two nations ought to be placed on the same level, and the admiration which the one may justly claim should be bestowed in equal measure on the other."

An Out-of-doors Shrine.—Many years ago the "Laureate of Humanity" (Longfellow) wrote a poem, entitled "The Cross of Snow," of which strange to say, little is known. This unique phenomenon has now attracted national attention as evidenced by the following culling from the *Washington Post*.

A great out-of-doors shrine for all denominations in full view of the huge snow cross on Holy Cross mountain in western Colorado is created by an order of Secretary Wallace of the Department of Agriculture, setting aside 350 acres of the Holy Cross national forest for devotional purposes.

The tract was selected in a situation giving a full view of the snow cross formed by two large fissures in the mountain side, which are perpetually filled with snow and from which the mountain and national forest receive their name. The cross is 600 feet long on the mountain side.

Secretary Wallace's order provides that no one sect or religious denomination may be given the exclusive right to use the area, but that it be so managed that any denomination may be given the privilege of erecting shrines or other structures to be used for devotional purposes. Adequate spaces will be provided for public camping grounds and buildings in order that the public needs may be fully met.

The "Egypt of America."—The *New York Times* of October 29 announces that an Association of prominent Americans has been organized to carry out a vast plan of exploration and archeological work in Yucatan—"The Egypt of America." A party of scientists and business men will make the trip from New York to Yucatan in February and make an inspection of Uxmal and Chichen-Itza, the two greatest Maya cities thus far opened up. The Carnegie Institution and other foundations are expected to resume excavation and research work in Yucatan at an early date.

The Maya civilization was much higher than that of Indian tribes, according to Dr. Marshall H. Saville, in spite of the fact that they have been overshadowed because of the more spectacular conquests by the Spaniards of the Aztecs and the Incas. The latter tribes had greater spoils for the Spaniards in the way of gold and precious stones, but the Mayas were much further advanced in culture, though they were decadent by the time of Cortez and Pizarro. Their two greatest intellectual achievements were their formation of a calendar based on astronomical study and their temple architecture.

The Mayas still exist and speak their old language and have even imposed it on the people of Spanish blood in their territory, but they were

driven from the cities and their civilization completely overthrown by the Spaniards.

Their culture has not the slightest relation to that of the Old World, so far as has been discovered. The language, writing, customs, religious ceremonies and art are of native growth and show no indications of a connection with Asia or Europe before the time of Columbus.

The Mayas apparently started to achieve a high civilization in Guatemala about 2,000 years ago, and about a thousand years ago, for some reason or other they moved out of Guatemala and into Yucatan. Their civilization possibly touched a higher level in the Guatemala days, although their buildings and art in Yucatan are in better state of preservation.

Remains of their writing in hieroglyphics are being deciphered and indicate clearly their migration into Yucatan about 1,000 years ago. The thickness of their settlements indicate that they must have mastered intensive agriculture and a large part of the energies of the people must have been devoted to building. The cities and temples are so numerous that some such remains are always visible in every part of the Maya region in Yucatan. Scores of old cities have not been explored and the region is truly the Egypt of North America.

Probably not all the cities were occupied at one time, but one city was built up, abandoned, and another built up in its stead and so on. Time apparently meant nothing to them, and great building operations were continued from generation to generation. Cool winds modify the tropical climate in Yucatan so that such heavy labor could be performed. Their religion resembles that of the Aztecs. Human sacrifice occurred, but was not frequently practised.

Many specimens of Maya writing have been found, though the libraries of the people were destroyed, according to students, by order of the Spanish priests, who took this means of rooting out the old beliefs of the Mayas in order to strengthen their conversion to Christianity.

Prof. A. N. Tozzer of Harvard, one of the officers of the association, said in a discussion of this question:

The Spanish priests, in their attempts to Christianize the natives, aimed especially to destroy all that pertained to the ancient teaching. Accounts tell of the large number of manuscripts burned, and all owing to the misdirected zeal of these Spanish missionaries. The greater part of the documents still in existence are in European libraries, although a few still remain in public or private collections in Mexico.

The manuscripts are usually written either on long strips of deerskin, fastened together end to end, or on strips of paper made of bark or Maguey fibre. The whole strip is in most cases folded up like a screen. The two sides of the sheet are often covered with a layer of fine plaster, on which the characters are painted. These dating from post-Columbian times are often written on European paper.

Both the pre-Columbian and the post-Columbian manuscripts contain records of a historical nature, accounts of migrations, the succession of

rulers, campaigns and lists of tribute. Different phases of the ancient religion and calendar are also shown, the secular and sacred calendar, astronomical calculations, the methods of divination of the lucky and unlucky days, and the religious ceremonials

It is not, however, the ideas expressed in these documents but the methods used in expressing them, not what is written but how it is written, that is most significant. The manuscripts form only a part of the available material for the study of the writings of the people of Mexico and Central America. The extensive use of stone carvings on the façades of buildings, on altars and stelae, and on the lintels opens up another extensive source from which example might be drawn.

The early history of writing has been curiously alike over the greater part of the world. The preliminary step is in the use of reminders or mnemonics. These signs convey no message in themselves, but serve only as an aid in bringing to mind some event. They are not universally useful as are many specimens of picture-writing. They can be usefully employed only by those who possess the previous knowledge which the reminders serve to recall. Notched sticks and tallies of various kinds are well-known examples of this class.

The first step in the development of writing after the preliminary stage of reminders is that of pure pictures. There is no lack of illustration of this step in the manuscripts. Pictures are used simply with no idea of sound entering into the meaning. They are used not as symbols or signs of something else, but simply in their objective sense. There is no trace of mysticism.

The development from this into hieroglyphs is further traced in the Indian manuscripts. The statement of the Association said:

With the return of peace and stable conditions in Yucatan, Mexico, an effort will be made to restore and preserve the world-famous Maya Ruins, and to attract tourists to Uxmal and Chichen-Itza, the two most accessible of the cities which have intrigued scientists and archaeological students from all parts of the world. These ruined cities, with their magnificent carved stone temples and public buildings, pyramids, &c., flourished hundreds of years before the Christian era and tell of an advanced civilization which existed on the American Continent at a time when Europe was steeped in barbarism."

Members of the Board of Directors in other cities include Dr. Sylvanus G. Morley, Director of the Carnegie Institution; Dr. Ralph Holmes and Major George Oakley Totten Jr. of Washington, D. C.; Professor A. N. Tozzer of Harvard University, Henry N. Sweet of Boston, John B. Stetson, Jr. of Philadelphia, William J. Ohmer of Dayton, T. A. Willard of Cleveland and Alison Armour of Chicago.

The Popes and the Vatican Library.— Although we obtain glimpses of the existence of a library attached to the Apostolic See from very early times, it is not till the Pontificate of Boniface VIII that a definite mention is found of such an institution, namely, a list of "books of theo-

logy, civil law, canon law and medicine, with many others, about five hundred volumes," deposited in the Treasury of the Holy See. The Papal Registers then located at the Church of Santa Maria Sopra Minerva were ordered by Martin V to be transferred "ad loca in palatio apostolico apud SS. Apostolos nunc parata."

His successor, Eugenius IV, was undoubtedly a bibliophile. It is related that before his elevation to the Papacy, he had copied with his own hand a Breviary, which he continued to use as Pope, and the Catalogue of the library, drawn up in his reign, was recently discovered in the Vatican archives. It discloses a total of about 340 volumes. Works on theology, canon law, and scholastic philosophy predominate, but the Greek and Latin classics and some modern authors, as Petrarch and Boccaccio, are represented.

The accession of Nicholas V brings us to the foundation of the Vatican Library, properly so called; for this Pope instituted in the Palace of the Vatican a library which, in the opinion of his contemporaries, was pre-eminent, over all those which had preceded it. Before ascending the Pontifical throne we learn that Thomas de Sargrave already possessed a considerable private collection which, with the books left by his predecessor and the valuable series of Registers, formed the nucleus of the new Pontifical Library. Nicholas V, in his earlier years in his zeal to possess himself of some coveted treasure, had often involved himself in debt, and he had scarcely issued from the Conclave before we find him essaying to realize his nobly ambitious project of forming of the Vatican the first library of the world. The fall of Constantinople and consequent distribution of its literary treasures greatly facilitated his efforts; but all the markets of Europe were visited by his emissaries, and where originals could not be obtained faithful transcripts were to be made and transmitted to the Holy See. No Pope was ever such a genuine book-lover. The historian Voigt relates that one of his greatest pleasures was to walk about his library, arranging his books and glancing at their contents, admiring their handsome bindings and dwelling in thought on the gratitude future generations of scholars would entertain towards their benefactor. Manuscripts still exist on the shelves of the Vatican which attest the careful solicitude for his books displayed by this great patron of literature; parchment was the usual material, and the binder's art was applied with exquisite taste, the covers generally of crimson with velvet clasps. His librarian, Tortelli, was given a free hand as to expense, and it is estimated that 40,000 scudi were spent during this Pontificate on the Vatican collection. Contemporary writers are never weary of extolling the generosity of this Pontiff; he is described as always carrying about with him a leathern purse well filled with florins which he distributed among the group of *litterateurs* he had gathered round him, with lavish liberality.

Although Pius II can scarcely rank as a benefactor to the Vatican Library, his efforts being chiefly directed to the formation of a private collection to become the property of his family, yet, in the eighteenth

century, this valuable library was acquired by the Holy See, and his fine collection of early Greek Codices, ranging in date from the tenth to the thirteenth century, now forms a special group, bearing his name, among the literary treasures of the Vatican.

The undertaking, inaugurated with so much zeal by Nicholas V, was carried out to completion by his illustrious successor, Sixtus IV. Among the first acts of his Pontificate was the issue of a commission to five architects to collect the necessary materials for the construction of a building worthy of being the receptacle of the library formed by his predecessor. In four years the works were sufficiently advanced to allow of the commencement of the internal arrangement of the new galleries. Among the painters entrusted with the mural decoration were Melozzo de Forli and Dominic and David Ghirlandajo. Even the presses for the books and the seats were works of art, displaying the delicate carving of the two brothers Giovanni and Marco de Dolci, while the doors were resplendent with inlaid work executed by the best artists of Milan. The painted glass produced in Rome not being considered of sufficient excellence, the studios of Venice were laid under contribution for this important item of decoration. The halls forming the public library were adorned with magnificent frescoes, in one of which was represented the reigning Pope, seated among his nephews, and conferring on Platina the prefecture of the Vatican.

Equal ardour was displayed by the Pontiff in enriching the collection of books and manuscripts for the housing of which this noble structure was designed. It is known that in 1475 the Library contained 2,527 volumes, while between that year and 1484 one thousand more were added, thus trebling the number in the inventory of Nicholas V drawn up twenty years previously. Platina has left some interesting details of the economy of the Library during his prefecture. He himself received a salary of ten ducats (£20) a month. Under his orders were three assistants or keepers, apparently in a somewhat humble position, one of whom is referred to as "*semi nudus et algens*," and an entry occurs of a disbursement of ten ducats to furnish him, out of charity, with a decent robe.

A traveller to Rome in the time of Julius II has preserved for us a copy of some quaint Rules which he saw affixed to the walls of the Library: "No one shall converse contentiously with another and make a disturbance in the Library, nor clamber over the seats and wear them away with his feet in moving from place to place, and orders shall close the books, and return them to their proper place. He who acts contrariwise, shall be ignominiously expelled and prevented from henceforth entering here." Sixtus IV in his Bull of the 1st of July, 1477, expressly states the objects of the institution to be the exaltation of the Church Militant, the spread of the Catholic faith and the advancement of learning, objects which obviously could only be attained by a liberal extension of privileges to students which we learn later were considerably abused, leading to their abolition. Happily, by the large-hearted policy of Leo XIII these privileges have now been restored, and scholars owe him a debt of gratitude

for his endeavour to realize the ideal of Nicholas V to form at the Vatican a library "for the common convenience of all learned men."

There is little doubt that the newly elected Pontiff, amid the multifarious cares of the Supreme Pastorate, will retain his interest in that great institution over which he lately presided so worthily as Prefect.

St. Patrick and Britain.— The following notes concerning the place of St. Patrick's birth, death, and burial appeared recently in the *Tablet* (London).

"My father . . . lived in Bannauem Taberniæ" (Confession). "Patricius . . . Brito natione in Britannis natus . . . [in] vico Bannavem Thaburindecha ut procul a mari nostro [*i.e.*, the Irish Sea], quem vicum constanter indubitanterque comperimus esse Nentre [Ventre, Brussels MS.]" (Selections of Muirchu). "Patricius . . . Brito fuit natione . . . Hic in Britannis natus . . . [in] vico Bannaue Tiburniæ regionis haud procul a mari occidentali quem vicum indubitanter comperimus esse Nentreæ" (Probus, Vita). "Patrick was born in Nemthor, 'tis this he tells us in his books" (Fiace's Hymn). The old Roman Breviary describes him as "genere Brito." In the present office he is declared to have been "maiori in Britannia natus" (lect. iv).

"I suspect Bannaventa to mean Spring Hill (*i.e.*, Borough Hill) near Daventry" (E. W. B. Nicholson, M.A., Bobley's Librarian, *Keltic Researches*, p. 30), the Bannaventa of the Antonine Itinerary. It has also been identified with Burrium, Mon. (by Father S. Malone, who contends that Bannaventa Taberniæ signifies "Bona Vento Burii"), and Whitehaven. "Bannaventa . . . should be sought near the Severn or the Bristol Channel" (J. Bury, M.A., *Life*, x), an early harryingplace for Irish pirates, a locality whence Patrick might have been carried off. The transfer of the Second Legion from Caerleon to Rutupiæ at the close of the fourth century would encourage these piratical expeditions. "The foot of the river Severn" might be expressed and pronounced in modern Erse as Bunaven-an Tabern-a, the initial S of Sabern (Sabrina) being eclipsed after "an" by T (*cf.* Lib. Ardmachanus, where we read "don T(s)aball"="to the Saball" or Barn). Ancient Erse, "Bannaven(ta) Taberna"=chief market (*cf.* Ban-Chor=Bangor) or principal Chepstow of the Severn. The British Triads term Glastonbury, "Bangor Wydrin in the isle of Afallen" (Avallon).

Glastonbury (Gaelic glas donn, brown river; "Glastimber of the Goidels," Irish Lib Hymnorum, H.B.S., p. 103) is near the Severn estuary. In Fiace's Hymn (*ib.*, p. 130). Sen Patriac is associated with the place, and St. Michael's Tor there may represent Nemthor (=sacred or temple tor: nem, heaven; nemet, holy; nemeton, temple). A famous Glastonbury charter is ascribed to Ireland's Apostle (Cart. Sax. i, p. 1). The vetusta ecclesia was dedicated in his honour and is so described in ancient charters, *e.g.*, Baldred, king of Mercia, in 681 donated certain territories to the "ecclesia beatæ Mariæ et Sancti Patricii" (*ib.*, p. 96); Ina, king of Wessex, c. 702, grante a parcel of land styled parva Ybernia to the

"ecclesia beatæ dei genetricis Mariæ et beati Patricii" (*ib.*, p. 165). A certain Hilla makes a grant in 744 (*ib.*, 242); among the boundaries occurs Nimet. A charter of King Edgar in 971 mentions "Bikeria, which is called parva Ybernia" (Erse, Bec-eriu) styled Bickery in the Ordnance Survey map, a village near the Abbey.

An Anglo-Saxon entry in "Die Heiligen Englands" (p. 17) states that "there rest SS. Aidan and Patrick in Glastinaburg." Returning from Ireland, "Patrick landed in Cornwall at his own altar" [Padstow] (Willelmus Malmesburiensis *De Antiquitate Glastoniensis Ecclesiæ*, cap. viii). "The Apostle of the Irish, first abbot in the isle of Avallonia, . . . merited burial in the old church on the dexter side of the altar" (*ib.*, ix). "Arriving at Glastonbury A.D. 449, and finding there twelve brethren living as anchorites, he assembled them together, assuming the office of abbot. . . . There be two saints of his name, both bishops and confessors, one closing his days in Ireland and he to whom we now refer, falling asleep at Glastonia. The Patrick who died in Ireland was also born there, and was bishop there c. 850" (*ib.*, n). According to Joannes Glastoniensis the Apostle of Ireland was abbot of Glaston and was there interred, and another Patrick was buried in Down. "Corpus suum in pyramide saxeâ fuit collocatum iuxta altare versus austrum quam pro veneratione eiusdem Sancti postea auro et argento vestivit nobiliter domesticorum diligentia" (*Hist.*, p. 67).

St. Patrick is invoked in the ancient English litanies edited by Mabilon, and commemorated in the Sarum Calendar. He is portrayed on a carved panel at Upwey, Dorset. Pre-Reformation churches bore his name at Ousby, Cumb.; S. Brent, Devon; Nuthall, Notts; Patrixbourne, Kent; Patrington and Patrick-Brompton, Yorks; Bampton Preston-Patrick and Patterdale (which boasts a Patrick's Well wherein, according to tradition, the Saint baptized), Westmorland.

Monument to Father Joseph Mahr, Author of Silent Night, Sacred Night.

At Obendorf, a little village of Salzburg, a monument has been erected to the memory of Father Joseph Mahr, whose beautiful and touching hymn "Silent Night, Sacred Night," is now heard round the world each Christmastide. The shaft is not so much a tribute to his fame—for his few sweet stanzas have insured that—as an additional token of the affection with which the townsfolk still regard him.

It was Christmas, 1818, that Father Mahr, then curate at Obendorf, wrote the words that have since softened millions of hearts in all lands. When he had finished his verses he was eager for music to go with them. There was little time to get a score, for it was already Christmas Eve. He went to the village of Arnsdorf, where lived his friend, Franz Gruber, who was a teacher of music and organist at Obendorf.

At Father Mahr's request Gruber composed the plaintive melody which is now so familiar. The organ at Obendorf had been destroyed by an overflow of the River Salzach, and when the score had been completed

by Gruber, the hymn was sung for the first time to the accompaniment of a guitar.

That note of sweet pathos in Gruber's music has an explanation. He and his good wife that Christmas Eve were still mourning the loss of their little child. The father's feelings are here and there mingled in the music with the joyous strains of welcome to the Saviour of the world.

Such was the origin of that simple but wonderful song of Christmas time. No one should have imagined that from so humble a beginning it was destined to win the world and find favor not alone with Catholics but also with those of all other creeds. One person seems, however, to have understood its worth and foreseen its fame. That was Gruber's wife. On their way home from the church after the hymn had been sung by a chorus with two soloists, Mrs. Gruber remarked to her husband—so the story goes "Franz, that song will be sung when we are dead."

Sure enough, the hymn spread to other villages. The villagers learned and sang the melody and before long it had been carried across the frontier of Austria to Switzerland and Germany. Tyrol glove merchants took it to Leipzig in 1831 and for many years it was known as a "Tyrol Song." As such it was introduced in Berlin. From Germany it has been carried into all countries.

Many honors have been bestowed on the composer. Four tablets have been erected to him. It is only now that Father Mahr, author of the words of the famous hymn is to have a monument to his memory. A priest, Father Muelhausen, pastor and sculptor, designed and finished the monument. Father Mahr is represented as looking down from the window of Heaven, with outstretched hands and a look of keen attention as if catching the words of his hymn rising from myriad voices from the earth below.

It seems strange that this sacred song is the only poem that Father Mahr wrote, but it will keep his name and his fame no less fresh in the world than a volume would.

Hellenic Continuity.— A bulletin issued by the National Geographic Society says that Greece is not likely to pass wholly from the world stage because of the tremendous reverses which she has recently suffered:

There are few parallels to the striking racial phenomenon of Hellenic continuity throughout the vicissitudes of 2,000 years. Modern research has penetrated the dark byways of medieval Greek history, and we now know that the Greeks, whatever their temporary fate, have preserved unbroken the thread of their national existence.

The firmest bond which unites the Greek of today with his illustrious forebears of the golden age is the Greek language, the essential elements of which remain as they were in the days when the tongue served as the medium of the noblest poetry and the

sublimest philosophy, which the race has yet produced. This tongue traces its unbroken lineage back through medieval and New Testament Greek to the classic speech of Plato and of his cotemporaries.

And yet, with all this continuity of language, there has existed in Greece for some years a linguistic condition of affairs, around which centers a controversy at once comic and tragic; for there are in Greece two languages, or, rather, the one language in two forms—one written by the newspapers, spoken by the educated classes, and used in parliamentary debates and in public documents, including the Scriptures, the circulation of which is regulated by law; and the other a vernacular used by the masses of the people, containing many words of foreign origin, especially Turkish and Italian arising from those periods of foreign occupation, with a much simplified grammar and rarely reduced to writing, except for private communications. The former is the cultured tongue; the latter the popular idiom, and between the two there rages a merciless warfare, in which fanatical students of the university have lost their lives, ministers their portfolios and a metropolitan of Athens his mitre.

The controversy is too intricate to be briefly summarized, and like most questions which divide the Levantine mind, it is probably not to be settled wholly in favor of either extreme party.

The use of these two tongues is a source of much confusion to the visitor in Greece, especially if he has reckoned upon his knowledge of classic Greek to assist him in his travels. He will be able, indeed, to read the newspapers without much difficulty, but he will be utterly lost in conversation, not only because of the pronunciation, which is vastly different from the Erasmian method in which westerners are schooled, but because the spoken tongue, being demotic, will have a vastly different vocabulary from that which he has taken from the dictionary.

Greece of today looks back only three generations, if one places its origin in the war for independence, which was concluded by the protocol of London in 1830, and, witnessing the progress which in that brief span has been made in a land of such sparse resources, one cannot see how praise can be withheld from a people who have accomplished so much.

It is only in the islands or deep in the country, where the Albanian flood which swept across the attic plain has never reached, that one finds the facial lineaments and the bodily grace which the ancient sculptor has taught the modern world as being common to all Greeks of classic time. And this survival persists chiefly among the children, because incessant toil and scanty nourishment soon deprive both boys and girls of their native grace and stamp them with the ineradicable marks of a life of labor.

Greece is essentially a land of agriculture, pre-eminently intended to be such; but, owing to the tremendous drain by emigration from the rural districts, the progress of agriculture has been painfully deficient. In many places the land is tilled only by women and girls. Many of the men have gone off to America.

Throughout Greece—and, indeed, throughout the entire Balkan region—English is much heard because of the great numbers of Greeks who have returned home from America and few travelers in the Peloponnesus will fail to recall at almost every railroad station the eager face thrust in at the carriage window and quivering with the demand, 'You fellers from America?'

The ancient Athenian democracy may be said to have projected itself well-nigh intact into the life of Greece as it is today. Class distinctions are unknown. Titles of nobility are forbidden by the constitution, even though every native of Corfu claims to be a Venetian count, and the crown prince is known only as the diadoches, or successor. Neither wealth nor education hinders the association of all upon terms of the most absolute equality.

One unfortunate result of this extreme democracy, so firmly fixed as a Hellenic characteristic, is the disinclination to obey a leader, which has had a strikingly disastrous effect upon both the politics and the commerce of the nation.

Long years of Turkish oppression have, however, left their mark on the Greeks; not in externals, but in certain customs and attitudes of mind. Thus the position of women in modern life is semi-oriental, to say the least.

The Catholic Spirit in Modern English Literature.—This subject is admirably discussed in George N. Shuster's volume of this title. He has excellent chapters on Digby and Newman. Then follows one on "Francis Thompson the Master," in which he says:

"Many a young poet like Walter de la Mare or Richard le Gallienne, walked the streets oblivious of everything except the haunting stanzas of 'The Hound of Heaven.' Even the doubting critics came to see the genius in their midst and believed. To-day there is no Francis Thompson controversy." The author cites, without necessarily adopting, such opinions as that "he is comparable only to Shakespeare," "the greatest of Catholicism in England during the nineteenth century." He adds: "'Sister Songs' are in everybody's hands; there is even a staid American scientist who has taken to reading the Breviary because of certain rhythms in 'Sight and Insight.'" Robert Hugh Benson's opinion that "The Hound of Heaven" was the best auxiliary a priest could have in the conversion of England was passed over by many as the expression of a personal idiosyncrasy; but it would be no very arduous task at this date to bring into evidence a goodly company of men and women whose first enquiries into the authenticity of Catholicism were due to their love for that poem.

The author treats of living Catholic writers with a very just discretion, and it is with particular pleasure that we note the tribute paid to Mrs. Parry Eden, a lady who has not yet come fully into her own in the riches of praise due to current song: "This sturdy and altogether admirable convert to the Church is the author, as everyone ought to know, of two distinctive volumes of verse, 'Bread and Circuses' and 'Coal and Candlelight.' These are songs of a woman with a home and children, songs that seem so obvious a part of daily life that their realism is one of the most brightly optimistic facts in modern letters." There is no doubt about the mission, direct and indirect, of Mrs. Parry Eden to the modern world, weary of the domesticities that are domesticities and nothing more. We find it in our sympathy to be sorry, on a larger issue, that the late Lord Salisbury, troubled about the existence of suffering, and helped to an understanding of it by the words of Mrs. Augustus Craven and Mrs. Hamilton King, had not by heart the tender words of a third Catholic woman:

Sweet sorrow, play a grateful part,
Break me the marble of my heart;
And of its fragments pave a street
Where, to my bliss, myself may meet
One hastening with pierced feet!

There is a chapter on Robert Hugh Benson in which a preference among his novels is expressed for "Initiation" and "The Sentimentalists," and in which it is well said: "His novels, like Bourget's, are demonstrations, but they are individual instead of social. Philosophically, Benson was an egoist who did not consider sufficiently perhaps the nature and value of environment." Which is true enough to Benson; but Benson is also true to life, as his own strange history of the appearing of a Catholic priest in the household of an Archbishop of Canterbury abundantly shows. One novelist in the States, one who, like Dickens, did a great social and domestic deal for humble contemporary conditions, we are glad to see included: "Nor could anyone excepting a poet originate the haunting figure of Uncle Remus. Although none of Joel Chandler Harris's work is distinctly Catholic, it developed from that genuine charity and kindly faith which he crowned with his conversion." On both sides of the Atlantic, it seems, the Catholic spirit is informing more and more the literature that goes into the hands and hearts of readers of taste and intelligence—of readers whose taste and intelligence, in its logical ultimate, is increasingly put to the test.

Notre Dame University and Latin-America.—Arrangements for a transfer of scholarships between the University of Notre Dame and the University of Buenos Aires, without the usual entrance examinations, have been effected by these two institutions, and promise to aid materially

in bringing about better relations between the universities of North America and South America. Notre Dame has already many Latin-American students, and a Latin-American Club, which publishes an annual called *Nosotras*, is prominent among its fraternal societies. One professor of the School of Economics of the University of Buenos Aires is registered at Notre Dame, studying American trade and business conditions. Much of the credit for bringing about close relations between Notre Dame and Buenos Aires belongs to the Rev. John O'Hara of Notre Dame, for many years a resident of Argentina.

Ireland and the Church's Calendar.—The following appeared in the *Tablet*, September 9.

Sir:—Can any person inform me why it is that poor old Ireland has *not one* native saint in the Calendar of the Universal Church—Ireland the once Island of Saints, whatever she is to-day; Ireland which evangelized Central Europe from the seventh to the tenth century? Great Britain has at least five, viz., St. Bede Ven., St. Boniface, St., Margaret, St. Thomas of Canterbury, St. Edward (St. Ursula is doubtful). Poland has at least five, viz., St. Casimir, St. Hedwige, St. John Cant., St. Josaphat, and St. Hyacinth. France, Spain, Italy, Germany have native saints by the score in the general Calendar of the Church. In regard to Ireland, have the ecclesiastical authorities concerned been indifferent to the unswerving devotion of the Irish nation to the Faith since the days of St. Patrick? Is not the Christian world all the poorer for the exclusion from the Calendar of Martyrs and others whose claim to a place in the Roman Breviary is at least equal to that of the saints above mentioned?

Yours, &c.,

P. McK.

Papal Letters Found in Central Asia.—M. Pelliot, an explorer of Central Asia, has presented to the Academy of Inscriptions and Belles-Lettres three very curious documents belonging to the archives of the Vatican.

The documents produced by M. Pelliot are letters addressed to the Popes by the Mongolian sovereigns of the thirteenth and fourteenth centuries and authorizations for Catholic missionaries to travel and sojourn in their domains. These missionaries were the first representatives of the Christian faith and European civilization in the immense empire of the Mongolians which was then the terror of all Christendom.

The new documents confirm what was known of the great rôle of the Papacy in the defense and radiation of the spiritual life in the Middle Ages.

A Nestorian Monument.—A plaster cast of the famous Nestorian monument erected at Sian-Fu, China, in 781 A.D., has been placed in the McGill University library, Montreal. It is ten-foot high and consists of a stela covered with a Christian Syro-Chinese inscription of 2,000 ideographs in the calligraphy of the Tang dynasty, and surmounted by an allegorical figure. The cast is the gift of the Hon. Frits Holm, G.C.O.M., the Danish explorer who brought out from China the original from which the cast was made.

The Nestorian monument marked the zenith of Nestorian Christianity in China, the doctrines of that sect having been first introduced in 631 A.D. The inscription on the monolithic shaft gives a rough outline of Nestorian and Christian doctrine. It was set up at Ch'ang-an in 781, but soon afterwards disappeared in the political troubles which laid the city in ruins. In 1625 it was brought to light by Father Smedo, S.J., in the town of Si-gan Fu or Sian-Fu, which is built on the site of the ancient Ch'ang-an. An ancient stone replica weighing two tons was brought out from China in 1908 by the Holm-Nestorian expedition organized and commanded by the Hon. Dr. Frits Holm. It was first placed in the Metropolitan Art Museum in New York, but in 1916, a Chinese convert having acquired the title it was taken to Rome where it was presented to the Pope for permanent exhibition in the museum of the Lateran Palace.

There is only one other cast of the monument in America, that presented by Dr. Holm to Yale University. Dr. Holm has also presented casts to the British, French, Danish, Indian, and other governments. The presentation to McGill University was made on the occasion of the Centennial Reunion, but due to difficulties in shipment the cast did not arrive in Montreal until a few weeks ago.

Smyrna.—The recent tragic happenings at Smyrna which threaten to depopulate the Levant of Christians, have drawn the attention of other countries to this spot which was early associated with Christianity.

The Latin Archdiocese of Smyrna in Asia Minor has a population one-half Greek with numerous Jews and Armenians. There are 20,000 Catholics in the district which with the Vicariate of Asia Minor includes the city itself and certain suburbs. The rule is Greek and Turkish, and the Archbishop is Right Reverend John B. Vallega.

The city of Smyrna was founded more than 1000 years before Christ by colonists from Lesbos. Shortly before 688 B.C. it was captured by the Ionians under whose rule it became a rich and powerful city.

About 580 B.C. it was destroyed by the King of Lydia. Nearly 200 years afterward, Lysimachus undertook to rebuild it on its former site. It subsequently comprised the Kingdom of Pergamus and was ceded to the Romans in 133 B.C.

Smyrna was demolished by an earthquake A.D. 170-180 and afterward rebuilt by Marcus Aurelius. In 673 it was captured by a fleet of Arab Mussulmans.

Under the inspiration of Pope Clement VI the Latins succeeded in

capturing Smyrna from the Mussulmans in 1344 and held it until 1402 when Tamerlane destroyed it after slaying the inhabitants. In 1421 the Turks captured it and save for a brief occupation by the Venetians in 1472 it has since belonged to them.

Christianity was preached in Smyrna at an early date. In the year 93 there existed a Christian community here which was directed by a Bishop. St. John mentions this Bishop in terms of the highest commendation in the Apocalypse.

Two letters are extant which were written in the second Century from Troas by St. Ignatius of Antioch to the Christians of Smyrna and to Polycarp, their Bishop. When Polycarp was martyred, the Church of Smyrna sent an encyclical letter to various churches concerning his death. After Polycarp several of the early Bishops were martyred.

The Latin See of Smyrna was created by Pope Clement VI in 1346 and had an uninterrupted succession of titulars until the 17th century. This was the beginning of the Vicariate Apostolic of Smyrna, a territory of vast extent.

In 1818 Pope Pius VII established the Archdiocese of Smyrna at the same time retaining the Vicariate Apostolic, the jurisdiction of which was wider. Its limits were those of the vicariates Apostolic of Mesopotamia, Syria, and Constantinople.

The Archbishop of Smyrna has under his direction 12 native secular priests, 3 native regulars, and 37 foreign priests.

The religious communities are widely represented in Smyrna. At the present time there are 10 Lazarist Fathers, 9 Salesians, 3 Fathers of Notre Dame of Sion, 4 Dominicans, 8 Franciscans, 9 Capuchins, 3 Armenian Benedictines, 35 Christian Brothers, 25 Sisters of Sion, 50 Sisters of Charity, 30 sisters of the Immaculate Conception of Ivrea, 8 Franciscan Sisters, 9 Sisters of St. Joseph, 8 Carmelites and 8 Little Sisters of the Poor.

There are 8 parishes, one of the Armenian Rite, with 11 churches, one of Armenian Rite, and 5 oratories.

The religious conduct 9 advanced schools with 1510 pupils, 2 orphanages, 2 hospitals and 1 Home for the Aged

Ancient American Monuments.— William H. Francis says in an article contributed to the Washington, D. C. *Post*.—The 80 or more earthen mounds scattered over a 500 acre tract in the Cahokia district in Madison and St. Clair counties in Illinois, a short distance across the Mississippi river from St. Louis, have begun to yield up to science their story of a North American people who lived and vanished in the vague mists of long, long ago.

The record is a fascinating one of the trade, art and agriculture of the men who inhabited the Mississippi valley prior to the supremacy of the Indians who greeted the discover, De Soto, and the later Jesuit explorers. Hints of the story have been obtained before, in explorations of mounds in Ohio and Illinois and in almost forgotten attempts to fathom the mys-

tery of the Cahokia mounds. But now a comprehensive expedition to this metropolis of the mound builders is beginning to get results that will be written into history.

Prof. Warren K. Moorehead, Massachusetts archeologist, is in charge of the expedition, which is being financed by the University of Illinois and watched with interest by the Smithsonian Institution and other scientific organizations. He made his preliminary investigation last fall, digging through one mound to determine that it was composed of strata of various kinds of earth arranged by human hands, and has just completed some spring excavations which have revealed wonders of the culture of this forgotten race. The diggers will return this fall and again in other seasons for it will take ten years, probably, to reveal the epic of a people who brought conch shells from the sea, obsidian from the Yellowstone, mica from the Alleghanies, copper from the Great Lakes and flint from Missouri.

During five weeks of work just completed, Dr. Moorehead unearthed 3 cemeteries, 52 skeletons, 23 funeral jars and urns, countless small art objects and implements of peace and war, and, most important, an altar; 6 mounds were penetrated. The altar was in the center of the base of one of the mounds. The mound has a diameter of about 160 feet, and was about 24 feet high. The altar is a basin-like structure of baked clay, about 18 inches in diameter, its sides being 3 inches thick. It was filled with ashes—the nature of which has not been determined.

A similar altar was found during the preliminary work last fall, and others have been unearthed in other mounds in other sections of the country. It is the theory of Dr. Moorehead that the mound builders used these altars in connection with ceremonial rites. They were inserted, as this one was, in a large platform of fire-baked clay, evidently a dance floor, and when their ceremonial usefulness was ended they were covered with earth—hence the mounds.

One of the skeletons has been turned over to Washington University here to be examined in an effort to determine its age, sex and physical characteristics. Generally speaking, the skulls which have been found show that the mound builders were a powerful race physically, and with large brain cavities, but with the protruding lower jaw, usually associated with animal cunning and cruelty. The ashes found in the basin also will be submitted to chemical analysis.

Dr. Moorehead declares that the pottery fragments which he has found indicate beyond doubt that the women of the mound builders had developed a ceramic art higher than that achieved by any other prehistoric mound builders north of the cliff dwellers of the Southwest. The fragments uncovered in the mounds were scooped up by the Indian women as they filled their baskets to carry to the mounds.

The largest of the Cahokia mounds, known as Monks' Mound, because of the fact that Trappist monks built a monastery on its summit, is larger than the great pyramid of the Cheops in Egypt. It is nearly 1,000 feet in diameter and more than 100 feet high. It covers more than 16 acres of

ground and contains more than 84,000,000 cubic yards of earth. It has been estimated that, with modern machinery, it would require more than two years for 2,500 men to build it. And the Indian women, who carried every bit of this earth in baskets, "toted" only a peck or two at a time.

Dr. Moorehead will not enter into any discussion of the age of the skeletons and implements he has found. He has indicated, however, that he does not believe they are 1,000 years old.

Whenever it was—400 years ago, 700, 1,000—squaws gave dinner parties then, just as they do nowadays. A few days ago five white men, digging near Cahokia Creek, in the vicinity of one of the mounds, uncovered evidence supporting this assertion. It had once been a venison dinner, its centerpiece a young deer killed a day or two before. The cooking pot was a big earthenware vessel with flaring rim suspended over a charcoal fire, with thongs of green hide fastened to earthenware ears in the rim of the pot. All around the fire, in front of a wigwam, were household utensils. When the white men uncovered the spot, the broken cooking pots still were there, but the hide thongs had turned to dust. The charcoal from the fire was scattered among the broken pots. The bones from the venison stew were where they had fallen. But there were no human bones. Evidently the diners had departed hurriedly. The mound builders had no written language, and they left no note behind in explanation.

The Catholic Encyclopedia Supplement.—The Supplement to the *Catholic Encyclopedia*, printed and bound uniformly with the volumes of the original work, which it brings up to date, consists of 786 pages and contains 2,157 articles of value to all who desire information concerning Church affairs and the various contacts of religion with art, sociology, science and other matters closely connected with religion in its various manifestations.

Of special interest are the articles on latter day movements, partly religious, partly therapeutic, such as Christian Science, New Thought Psychoanalysis, all treated historically, doctrinally, statistically and, in a friendly sense, critically. The Salvation Army and the Young Men's and Young Women's Christian Associations are among the articles of this class.

Blue Laws, Prohibition, Birth Control, which is discussed under Population, Euthanasia, Twilight Sleep, are articles which will naturally excite interest. The writer on Blue Laws would reconcile the reader to them as things of the past, as they were fewer in the American Colonies and more lenient than those which prevailed in England at the time, and never so severe or excessive in penalty as our present day Volstead Act.

Social and political movements receive liberal treatment: Bolshevism, Soviet, Spartacus Group, Sabotage, Popular Action (*Action Populaire*) in France so successful in organizing French Catholics for social work, and so highly approved by the French Bishops and the Holy See, and altogether so much like the social department of the National Catholic

Welfare Council in this country. There are over fifty articles on education and educational institutions, not to mention the hundred or more religious communities of men and women engaged in education, which are also fully treated.

Among the 225 biographies contained in the volume are those of Bailly, Baker, Benson, Capocci, Castle, Cochin, Deroulède, De Mun, Duhem, Gatard, Gigot, Haeckel, Von Hertling, Kilmer, Psichari, Shields, Stuart, Thureau-Dangin, Weber, and Zahm.

The progress of religion is reflected in this work throughout, and the contrast also in the growth of the one great communion that emphasizes the spiritual element of religion as compared with the later movements that seem to submerge the spiritual under the material making bodily health paramount over the life of the soul. In the article on Union of Churches it appears that differences over this tendency rather than disputes about creeds, is keeping the various religious bodies as wide apart as ever and even causing new divisions.

A Twelve Inch Library.—A little library of books, presumably belonging to some monastery in New Mexico, printed before the coming of the *Mayflower* to Plymouth Rock was unearthed some years ago by a laborer in a cave in the Ladrene mountains in New Mexico, *America* thus summarizes the description of the volumes in an article contributed to *Antiques*:

The little treasure held by the strong box consists of six volumes, which Mr. Goodspeed has "examined with some care." Five, he writes, are bound in white pigskin or stamped white leather. One is a fine old folio of the New Testament in Greek (1596), with Latin and German versions in parallel columns. Another is a Bible in Hebrew and Greek (1584) from the press of Plantin at Antwerp. A Latin note, "handsomely written on the fly leaf, indicates that it was once the property of the convent of the Barefoot Augustinians of Valladolid." There is a volume of medieval sermons (1531), and "a dainty little copy of the poems Vida (1578), including those on the silk worm and the game of chess which so delighted Pope Leo X." There is a stout little duodecimo of Quintilian (1648), and a Spanish edition of Petrarch's *Triunfos* (1554). "It is altogether a well-chosen little collection," Mr. Goodspeed declares, a "twelve-inch library of sixteenth-century, Biblical and secular, classical and humanist, poetry and prose."

Student Government in Schools.—A correspondent writing in the *Tablet* under date September 9, says:

The fact that a small English school in the country was to some extent conducted by the scholars themselves was seized upon, a few weeks

ago, by certain organs in the press as affording something of a mild sensation. There is, however, after all nothing very novel in the matter, though, under the domination of the Board of Education and of local authorities, the present generation has become so accustomed to such government from the top and from outside as to regard any part of the working of the school being entrusted to the scholars as a piece of topsy-turvydom. But once again, even in this very matter, a little inquiry shows us that there is nothing new under the sun. Mgsr. Lord Petre's experiment of conducting his Woburn school through the instrumentality of a Parliament of the boys, of which he himself was the Speaker and doubtless behind this camouflage of selfgovernment the Prime Minister as well, is within the memory of many.

But the most notable illustration of the government of a great school by the students themselves, though on a different plane, is afforded by the medieval University of Bologna. As is now well known, the universities grew out of a combination of two distinct conceptions—the idea of the *universitas* proper—i.e., of a corporation or guild of either teachers or students—and the idea of a *studium generale*, or a place, not where all subjects were studied, but where students from all parts were received. Thus, whilst the Universities of Paris and our own Oxford and Cambridge grew out of great schools governed by guilds of masters, the University of Bologna became, so far as the control of it was concerned, a university of scholars. It was certainly not a University of Faculties, for it had no theological faculty for many years, and was in fact chiefly, if not entirely, devoted to the study of law, just as Salerno and Montpellier were exclusively medical universities.

Bologna's University owed its origin, then, to a great aggregation of scholars and masters within its area, and to the growth of the guild system in the twelfth century. The school had won its early fame as a place of study of the liberal arts, but later, thanks to such masters of law as Irnerius and Gratian, it became the cradle and great centre for the legal study then in such great request throughout Christendom. The separation of law from the ordinary educational course attracted a special class of students, some of them young aspirants for the legal profession, others men of mature age, good birth and position, beneficed ecclesiastics, and the sons of nobles, to whom a knowledge of law was necessary or helpful to a career. It is doubtless due to this difference in the class of students which resorted to the *studium* that gave rise to the students' guild out of which rose the student University of Bologna. For students of such age and standing naturally formed unions or guilds of their own, from which the professors being Bolognese citizens, were excluded. This, however, by no means precludes the existence at an early date of a college of doctors or masters, which, indeed, finds mention in the charter granted by the Emperor Frederic Barbarossa. But this college of doctors, whilst preserving the indefeasible right of admission into its ranks by examination, seems to have lost the real control of the *studium*, which, in fact, was seized by the students. This somewhat singular fact was the

outcome of many causes, but was doubtless chiefly due to the quality of the students themselves. As we have seen, their ranks included a large, perhaps, a preponderating, number of men of adult or mature age and acknowledged social position. As such they owed no ecclesiastical obedience to their instructors; they were, besides, aliens in the city, and so without municipal rights. Combination among themselves was therefore an obvious necessity as a measure of self-protection; and this necessity, combined with the overwhelming influence of the guild system then sweeping over Europe caused the men to club together and form a sort of artificial citizenship which, from the importance of the presence of its numbers to the commercial welfare of the city, and enforced by a series of migrations, suspensions and boycottings in the long struggle between town and gown, gradually achieved full recognition from the citizens and overwhelmed the college of doctors. Of course, the growth of these societies, the process of their amalgamation, and their rise to a dominant position was not the product of a day, but of a considerable period.

If slow, however, the process was none the less sure. At first the unions were formed according to nationalities, and probably originated with the German scholars; they were four in number—Lombard, Tuscan, Roman and Ultramontane—each with a rector of its own. These were then reduced to two by the amalgamation of the Lombards, Tuscans and Romans into the *Cismontane* University, whilst all the students from beyond the Alps were included in the Ultramontane University. Thus what had been separate guilds now sank to mere divisions as Nations and in the fifteenth century a common rector, who was assisted by counsellors, became the ruler. whilst the supreme governing body consisted of the Congregation or Parliament of all the students, which met in the cathedral or in some church or convent.

This student's guild or university was a civic State in miniature, an *imperium in impero* in the city. Wherever a student was involved, there the jurisdiction of the rector reached. He was accorded precedence over Bishops and Cardinals, and he was assisted in his work of administration by six *Peciarii*, whose duty was to supervise the booksellers; by the *Taxatores*, who, with representatives of the city, fixed the rents of houses occupied by the students; and by the picturesque *Bedels*, who preserved law and order amongst the scholars. The masters, having no votes and being bound by oath to obey the rector, were practically the servants of the scholars. They were not even free to regulate their own lectures, which were minutely managed by the students' guild; and when a master proved restive or recalcitrant, a plan of campaign which included boycotting and no fees quickly brought him to submission.

There we have a resounding medieval instance of a great school's government by students, which fortunately was not followed elsewhere, and so failed to perpetuate itself.

A Missionary Confraternity.— The Missionary Union of Priests, one of the youngest of Missionary Confraternities, owes its origin to Italy

having been founded at Parma in 1916, by the Archbishop of that town. Monsignor Conforti was assisted in his efforts by Father Manna, their object being to form a Union of willing priests devoted to the spiritual and temporal interests of the Missions.

They would encourage and foster missionary vocations, they would enlighten the faithful on their duties towards the missions, they would do all in their power to develop and make known existing missionary associations, such as the Society for the Propagation of the Faith, the Holy Childhood, the Native Clergy Fund, etc.

In October, 1916, the Cardinal Prefect of Propaganda wrote on behalf of Pope Benedict XV. a letter full of praise, congratulating the founders of the Missionary Union, and wishing it every success.

In March, 1919, the Holy Father placed it under the jurisdiction of Propaganda, and, hoping that it might be established throughout the world, he enjoined that the President of each National Centre be nominated in Rome.

The Bishop of Parma was made President for Italy, the Archbishop of Utrecht for Holland, Cardinal Mercier for Belgium, Cardinal Schulte for Germany, Cardinal Faulhaber for Bavaria, Bishop O'Doherty for Ireland, Cardinal Bégin for Canada.

Thus the Missionary Union of Priests is centralised in Rome, under the Cardinal Prefect of Propaganda, though each National Centre enjoys relative autonomy and power to develop as it pleases.

Many are the indulgences and privileges granted by Benedict XV., to the members of this Union. A Plenary Indulgence on the Feast of the Epiphany, the Feasts of the Apostles, on the Feast of St. Michael, and of St. Francis Xavier, once a month at choice, and at the hour of death, 100 days for each good work done in favour of the missions.

If approved Confessors, members have the power to bless *unico signo Crucis* Rosaries, etc., enriching them with Apostolic indulgences and those of the Crosier Fathers to bless and impose scapulars: to bless crosses for a happy death, and the Stations of the Cross, and finally they have the favour of a privileged altar four times a week, and may anticipate Matins and Lauds at mid-day. (*Acta S. Sedis*, Vol. XI., pages 20 and 179.)

Addressing a gathering of members at the Vatican last June, Pius XI. rejoiced to call himself one of their number; in his pentecostal homily at St. Peter's he invoked a special blessing on the Missionary Union, which gives promise of so much good fruit, and he thus concludes his recent *Motu Proprio* (de opere a Propagatione Fidei amplificanda): "We are confident that the Bishops and other Superiors will aid us to the best of their power, each in his own church, by making use of the Missionary Union of the Clergy; and this Union, well suited to the times, and approved by Us no less than by Our Predecessor, they shall hasten to establish, if it has not yet been set up."

The Authorship of the "Imitation of Christ."— The question of the authorship of the Imitations is still amongst the *res disputatae* though

there is a tendency to treat the controversy on the authorship of the book as a *chose jugie*, and that even in works of reference, where all sides should be treated with impartiality. Father Benedict Zimmerman, O. C. D., in a recent contribution to the *Tablet* insists that the question in dispute is very far from being settled in favor of à Kempis.

The Phrase "Hanged, Drawn and Quartered."—W. H. K. in the *Tablet* says:

The technical language of English law, rich in an embarrassing terminology taken partly from mediæval Latin, partly from old Norman French, and in some cases, too, from Anglo-Saxon, is, naturally enough, highly unintelligible to the average layman. We have a characteristic example of this difficulty in the well-known story of Sir Thomas More's encounter with a disputant in a foreign university prepared to debate any questions "in omni scibili et de quolibet ente." Instead of betaking himself to the misty regions of abstruse metaphysics, or the delicate subtleties of casuistry, Sir Thomas was content to propound a question in English law, to wit, "Utrum avernia carucae in vetito namio capta sint irreplegiabilia." The unfortunate disputant, in spite of his familiarity with ordinary Latin, was completely puzzled by the question, as he was at a loss to understand its meaning. And the average English reader will be able to appreciate this preliminary difficulty when he sees the same question taken out of law Latin and put into the English equivalent. For the question will then run as follows: "Whether beasts of the plough, taken in withernam are capable of being replevied."

In presence of this technical terminology which a layman in these matters might be tempted to characterize as judicial jargon, the reader may well wish that the law of the land could always be set forth in plain English words which would leave no room for obscurity or ambiguity. Yet curiously enough, we may find instances of confusion or misconception of the meaning of legal terms in spite of the fact that, unlike More's "withernam" and "replevied," they are common English words. We have an example of this in the following passage taken from an appreciation of a recent history of the Jesuits in the *Dublin Review*. "On page 148," says the critic, "We read the old mistake, 'hanged, drawn and quartered.' The drawing on a hurdle, of course, preceded the hanging." This seems sufficiently obvious. And we suppose that all who know anything at all about the barbarous cruelties of these old executions for treason are familiar with the fact that the victims were first of all drawn on a hurdle to Tyburn, where the hanging then took place. But if this be so, we may well wonder how the inverse order in "hanged, drawn and quartered" could come to be an old and, we may add, common fashion of speech. One writer here or there, by a momentary lapse of memory, or a slip of the pen, might put the words backwards. But if all knew, as they must have known, that the hanging did not come before the drawing on a hurdle, how came it that the slip was not immediately corrected? The answer to this question, however, is not far to seek. It

lies in the fact that the plain English word "drawn" is susceptible of two widely different meanings in which it might be used of two distinct parts of the terrible penalty for high treason.

That penalty may, of course, be described in plain English without using this word "drawn" at all. We may say, for example, that the prisoner sentenced to death for high treason was (1) dragged on a hurdle to the place of execution, (2) hanged, (3) disembowelled, (4) beheaded, and (5) quartered. Many of these parts might be described by other English words or phrases, e.g., "decapitated" might be used for (4) and "cut into four parts" for (5). But, curiously enough, "drawn" might be used for number (3) as well as for number (1). This, it may be well to add, is no rare or obsolete use of the word. Any good English dictionary will tell the stranger that "drawn" means "disembowelled" as well as "dragged," and most of us would know this without the aid of a dictionary. This will serve to explain how many who were well aware of the order of proceeding in this barbarous rite were content to use the phrase "hanged, drawn and quartered." They knew that in any case it was an abbreviated formula for only three out of the five parts are mentioned. And they supposed that "drawn" referred to (3), i.e., "disembowelled"; and that (1) and (4) were the two parts left unmentioned.

This, we may add, is no mere conjecture. For we know by experience that many have long understood the word in this sense. And at first sight, and apart from any examination of the official texts and historical evidence, this might well seem to be the more natural way to take it. For why should the most terrible part of the penalty be left without mention? Compared with this it might be thought that the way in which the victim was brought to the place of execution was a minor matter without much significance. And though undoubtedly a painful degradation it might be left unmentioned. If it were only a question of the language used in popular descriptions of the penalty it might be a moot point whether this was not the correct and original usage. But in view of the official language held in pronouncing sentence, and of the historical evidence brought together in the Oxford English Dictionary s.v. "draw," there can be no doubt that the word "drawn" as a legal term in the penalty for treason meant dragged to the place of execution.

This may be clearly seen when we compare the fuller form of sentence given, for example, in the official report of Coleman's trial with the shorter summary of the sentence pronounced in the trial of Father Gavan and his companions. In the first case, the judge pronounces sentence in the following words: "You shall return to prison, from thence be drawn to the place of execution, where you shall be hanged by the neck, and be cut down alive, your bowels burnt before your face, and your quarters sever'd, and your body disposed of as the King thinks fit; and so the Lord have mercy upon your soul." At the end of the official report of the other trials we have the following brief description of the sentence and execution: "After which, they were all six brought to the bar together, and received judgment to be *Drawn, Hanged and Quar-*

tered; which accordingly was done upon the five *Jesuits* and *Priests* on *Fryday*, the *twentyeth* of *June*, at the usual place of *Execution*."

Turning to the historical evidence, we find that the first example cited in the *Oxford Dictionary* is from the *Chronicle* of *Robert of Brunne* (c. 1330), "First was he drawn for his felonie, and, as a thefe, then slawen, on galwes hanged hie." For the rest it will be enough to quote two notable passages which bring out the special significance attached to the drawing as a distinct punishment in itself. From the *Chronicle* of the *Grey Friars* (1556), we have "Whane they were drawn they had ther pardone all and their lyffes." And from *Grafton's Chronicle* (1568), we have the following significant extract: "Because he came of the blood royall . . . he was not drawne, but set upon an horse, and so brought to the place of execution, and there hanged."

A Remedy for Idealist Delusions.—The remedy for idealist delusions is only to be found in studying medieval literature instead of reading books about the Middle Ages. From the very first in all countries we find the preachers of pure Christian morality striving, with varying fortune to stem the tide of vice and corruption. And, assuredly, those who have read the story of the struggle in the past not in meagre manuals of Church history, but in the living words of contemporary literature, are not likely to fall victims to the idealist delusion. And, on the other hand, those who now take an active part in rescue work and know the real causes of the evil are not likely to be led astray by any pitiful comparisons between Catholics and Protestants in regard to crime and immorality.

Those who have this work at heart know full well by their own experience that the whole controversy is futile and fallacious. If crime and immorality were connected with any doctrinal divisions, there might be some serious purpose in the comparative investigation. But Catholics and Protestants alike can, happily, be far better employed than in counting up the numbers of criminals on the other side. They can work together in rescuing the fallen and removing the causes of these common evils. Those who are privileged to share in this work know that no religion causes or occasions these unhappy falls, which more commonly come from a weakening of religious influences.

Evolution of the Calendar.—Writing in a recent publication of the *Pan-American Union* *Moses B. Cotsworth* contributes many interesting items regarding the story of the evolution of the Calendar. He tells us, for instance that the *Egyptian pyramids* were not erected by early monarchs of that realm as monuments to their greatness nor as tombs for their bodies; but were huge sun dials, with the aid of which the yearly procession of the equinoxes was discovered and the calendar devised.

The pyramids were constructed by mathematicians and astronomers, *Mr. Cotsworth* holds. The size, height and slope of each being determined

to aid astronomy. Each of the piles in lower Egypt was built at a different period until the last was found to be the more nearly perfect for studying the sun and stars on the meridian of Egypt. Not until each was abandoned for a better, he claims, was a pyramid given over to the uses of a royal tomb.

The pyramidal form, in conjunction with the obelisk, was devised to cast a shadow of sufficient sharpness to be measured and analyzed day by day. The wonderful Washington Monument in this city which shadow measurements found to be constructed perfectly from base to peak, while following the form of the Egyptian obelisk is too high, he found, to cast a shadow useful for solar measurements. The blending of the sun's rays around the top at that distance blurs the shadow. However, he declared, the shadow was used for certain measurements, which prove that September 23 and not the 21st is the day of the fall equinox.

The pyramid was the result of the Egyptians' efforts to get a sufficiently long shadow to measure the months and years more accurately, and along its sides the early astronomer gazed to mark the movements of the stars and planets.

Stonehenge, an ancient monolithic ruin in England, attributed to the Druids, was another mechanical means of determining solar and lunar movements, it was said, as was the purpose also of several other similar ancient stone constructions in various parts of the world.

The primary reason for the calendar in early days was the need of knowing when to sow and reap, how to handle cattle and to determine other propitious days. All peoples, it is supposed, used the periods of the moon as their longest time space, but this was varied and unequal through the year. Noah, it was said, adopted the early Egyptian calendar of a five-month year, thirty days to the month and three ten-day weeks, as a better way to ration the tribal supplies.

Bundles of small sticks were the first known means of actually keeping track of the passage of days, and even today some American Indians keep five bundles of thirty sticks, pulling out one stick each day. The last bundle is repeated in each half year to even things up, and the middle bundle is split in two equal groups to determine the approach of midsummer and midwinter days. In the Fiji Islands the "moon stick" was used, on which a notch marked the waning of each moon.

The Hebrews evolved a six-month year when Jacob set out stakes from a central position in a line to the horizon to mark where the sun rose and set on the longest, shortest and medium day of the year. The extreme ages given to early Bible worthies were attributed to counting "moons" as years and later five and six months as full years.

One of the means used by the early priesthoods to impress the masses, it was explained, was the secrecy attending the determining of the seasons and years. Sacred rods used to measure the shadows by which the time of year was determined were jealously guarded, and when, on the set date, the priests measured out on the ground the lengths of the shadows, the ceremony was accompanied by great show.

Today in Borneo expert calendar makers among the Dyaks have secret measuring poles. They travel over the country setting up measuring rods and setting in the ground pegs at certain distances by the secret rods. They tell the farmers to plant, cultivate or reap when the pole's shadow touches certain pegs in the middle of the day. At the end of the harvest they return and gather the tithes of the crops which are their fees.

So accurate were the measurements of the early Egyptian astronomers, according to the writer, that they were able to determine to the third decimal point the exact length of the year, which they set at 365.242 days.

The famous Egyptian Sphinx is neither a monument nor a tomb, Mr. Cotsworth declares, but was designed and built primarily as another astronomical instrument by which the sunrise and setting points of spring, summer and winter were fixed. That measurement was not so accurate as the observation of the noon-day shadow, so was abandoned in favor of the latter.

According to Mr. Cotsworth's theory, the early Egyptians were faced with the need of maintaining and increasing their population to ward off invasion by the Assyrians on the north and the Ethiopians on the south. To do so they had to increase their food supplies. As no more tillable land was available it was up to them to increase the yield of their lands by intensive and careful farming. It was then necessary to know just exactly when to sow and when to reap, and such intensive crops could only be developed by locating the precise points in the seasons.

Precise knowledge depended upon study of the sun, and as the Egyptians had neither telescope nor sun glass, observation of shadows was developed. To have better shadows the pyramid was gradually evolved as a huge sun dial and the need was fulfilled. Three crops of certain grains are still harvested in Egypt.

In Central and South America the Aztecs, Mayas and other early civilizations also devised calendars, such as the Aztec calendar stone now in the museum at Mexico City. Being so much closer to the equator than the Egyptians, the latter's form of pyramid observatory was impossible, because an increased angle of slope would be necessary, and this was impossible to build then. Their openstep pyramids, then were capable of determining the year's length only to the 365th day and not the fraction of the 366th.

"La Semaine d'Ethnologie religieuse."—Writing on September 14, from Tilburg, Holland, a correspondent (T. F.) says:

The third session of "*La Semaine d'Ethnologie religieuse*" closed here to-day. *La Semaine* was founded in 1911 at an informal meeting of a few missionaries and others interested in the study of ethnology and comparative religions, who discussed the formation of a Catholic School of Ethnology. The need of such a school was obvious. The evolutionists had sought to prove by extensive research among "primitive" peoples that, in general, religion is based on barbarism and superstition, and, in

particular, Christianity is but a stage in religious evolution, and cannot claim originality in its essentials. Father Schmidt, S(ocietatis V(erbi D(ivini)), founded, in 1906, *Anthropos*, journal intended to be a Catholic weapon in the attack on the evolutionist school. But it was felt, and by none more keenly than by Father Schmidt, that a greater effort should be made by Catholics against a specious apologetic which struck with considerable popular success at the essentials of Christianity. Such an effort was decided upon and planned in 1911, and is known as "*La Semaine d'Ethnologie religieuse*." Its method is commonly called "*Die kulturhistorische Methode*," which must be explained if the precise nature and function of the "sessions" is to be understood.

This method is essentially *a posteriori*. It makes use of objective criteria only, both internal (*e.g.* form and quantity), and external (*e.g.* language, mythology, anthropology, &c.). Nothing *a priori*, nothing outside of facts, time and place; nevertheless, it does not neglect genetic factors whether of the physical or psychological order. Its aim is to determine types of civilization, their area and the chronological order of their succession, the causes and laws of evolution, the factors which have contributed to the genesis of each element of any particular civilization, and the ultimate origin of such an element. It does not claim to provide a continuous history of civilization or the original forms of civilization or of religion.

The "sessions" of *La Semaine* are not so much a congress as a serious course of conferences, which set forth principles of ethnological research and apply them to particular ethnological problems. This year the session occupied ten days. The matter of the earlier conferences was general viz., a statement of the present position in ethnological studies, criticism of other methods, an indication of work to be done by *La Semaine*, and the method to be followed. By far the greater part of the session was concerned with: (1) Sacrifice in general, and, in particular, with sacrifice as practised among the Greeks and Romans, Indo-Europeans, Africans, Arabs, Hebrews, Sumerians, and Akkadians; (2) Mysteries in Central America, and mysteries of Osiris, Adonis and Attis, and Mithra; (3) Initiation ceremonies and secret societies in Africa, Australia, South Sea Islands, New Guinea, Terra del Fuego. These were treated of in about thirty conferences by foreign missionaries, and professors from Germany, Austria, Belgium, France, Holland, and Italy. An hour was allowed for each paper, and the average day had six such papers—three in the morning, and two in the afternoon, and one, often illustrated by excellent lantern slides, after supper. These made a heavy day, perhaps too heavy, for it is proposed to have only four lectures each day at the next session. There was no public discussion of the papers read, but the lecturers could be interviewed privately.

It would be wrong, however, to imagine that the week was a week of paper reading. That is not Father Schmidt's method. Three separate hours were devoted to the consideration of work to be done, and representatives of various branches of study supplied much useful information.

The most lively discussion took place at an extra meeting called to consider the possibility and means of introducing a course of general ethnology into our theological colleges. Various professors maintained that the theological course is already too full, and strongly opposed any further additions; but the discussion brought out the interesting fact that in Germany and Austria something of the kind is being done successfully.

It must be recorded that the session could not have been held this year but for the generosity of Tilburg town. It undertook to house the visitors (about 200); to provide excellent lecture and committee rooms; and to supply refreshments between the lectures morning and evening, which, of course included an abundance of Dutch cigars. Sunday, the 10th, was the only free day. The town took the opportunity of extending a civic welcome to the *Semaine*, after which thirty-three private cars took us out to Oisterwijk for tea, and later drove us back to town, where a special concert was given in our honour by two local bands in a public garden. The Agricultural Society gave us a dinner last night in its new refreshment room in the "R. K. Sportspark." This provided an excellent reunion on the eve of the close of the session; but what impressed one most was the clearness with which this thoroughly Catholic town grasped the main purpose of the session, viz., "to give glory to God by true science."

The high standard of the conferences, the large number of visitors, the friendly companionship of the various nations represented, the practical results of the session have, no doubt, achieved this end, and made the third session a truly memorable one.

Earliest Human Dwellings.—Earliest human dwellings were probably natural shelters, such as caves, overhanging rocks and densely interwoven foliage, according to an interesting account of the development of man's home by a writer in S. W. Straus Company's magazine. The first form of architecture was seen in the initial attempts to dig pits as dwelling places.

The primitive man went into the earth and sought warmth and protection from the elements in pit dwellings, but the habit of living in pits must have been developed after the disappearance of those huge animals which, in earlier times would have broken through the roof of such a place, the article sets forth.

In each case, the home was round in shape and went downward for seven feet and sometimes ten. Over the top of the pit was placed a firm cover of interlaced branches well daubed with clay and mud, and from the bottom a tunnel ran diagonally upward toward the surface. This tunnel was the entrance and exit to the apartment. Such dwellings were found in Germany as late as the first century of the Christian era.

In all this long period from the Neolithic time to our own, this first idea of man, his instinctive liking for round shapes, has ever been noticeable so that we find it in prehistoric funeral mounds, in the beehive houses of Ireland, in the great wheel windows of Gothic architecture,

cathedral domes, the Roman temples dedicated to Vesta and, even in many of the French chateaux of comparatively modern times.

Eventually, this round form of architecture became subordinate to a shape never found in nature's own work—a square or an oblong. These rectangular forms were developed in the quest for more commodious homes. So long as the diameter of a roundhouse did not exceed 18 or 20 feet the old method would suffice. Rounded stakes were driven into the earth to form a circle and plaster was inserted between the poles to make an airtight wall. Such a structure was sufficiently strong to support a good thatched roof which would be rainproof and offer adequate resistance to high winds. But this was only practical in a small house. There was only room for one family, and with the development of tribe spirit, which included a great chief or king it was necessary to build a sort of palace where the supreme leader would dwell surrounded by his servants and retainers.

Experiments showed that a building with corners offered less resistance to the wind per amount of interior area than a round structure. It probably required many centuries of experiment before the Saxons evolved their systems of living with retainers in great oblong homes.

Then the Saxon chieftain who had ambitions to maintain a court could not keep his servants and retainers at the proper distance. When he learned to construct a square or oblong hall he could maintain his throne at one end of the building and the rank of each retainer was acknowledged by the position he occupied in the hall either near to his boss or at a distance.

It does not require much reflection to discover how things have improved since those ancient days. Today if he can afford it, the master has a comfortable six-room apartment and can seclude himself for weeks from his servants if he is lucky enough to keep them for that length of time.

Schools in Quebec.—Quebec differs from the other Provinces of Canada in not having a Minister of Education who as head of the Department has a seat in the provincial cabinets. In Quebec, the Provincial Secretary represents the Education Department in the Legislature. Taxes under this system are divided among the schools according to the number of pupils in each.

School taxation, writes C. D. Parmelee, secretary of the Department of Public Instruction in Quebec, in *School Life*, consequently, is either Roman Catholic or Protestant, although in some municipalities where the privilege of "dissent" has not been taken advantage of the tax fund is in common. The taxes from incorporated companies are divided between the two boards in the same territory according to the enrollment of pupils in their respective schools. It may be added that this separation of the schools according to religion is in part due to the fact of the dual language, French being the mother tongue of the great majority of the

Roman Catholics and English that of the great majority of the Protestants.

In keeping with this dual organization the Legislature confers certain powers upon a Council of Public Instruction and its two committees. The Council of Public Instruction is distinct from the department. Its members, other than the Roman Catholic Bishops of the Province, who are members *ex-officio*, are appointed by the Government. The Protestant Committee, consisting of a number of members equal to the lay members of the Roman Catholic Committee, co-opts six additional members and one member is appointed annually by the Provisional Association of Protestant Teachers.

The council as a whole body seldom meets; once in ten or a dozen years at the most. The two committees, however, meet several times a year. Each committee has the power of making regulations for the organizations, administration and discipline of the schools it represents, inspection of districts and their boundaries, government of normal schools, boards of examiners and examination of candidates for inspectorships. * *

The chain of central organization, therefore, may be summarized as follows:

The Provincial Legislature, with its powers in control of education derived from Article 93, of the British North American act (Confederation act of British Parliament 1867).

Provincial Secretary, the member of Government who represents the Department of Public Instruction in the Legislature.

Department of Public Instruction, with a Superintendent as head, administering the school law and regulations.

Council of Public Instruction and the Roman Catholic and Protestant Committees thereof, having powers derived from the Legislature to make regulations, subject to the approval of Government.

In 1920 there were in the Province 5,608 Roman Catholic elementary schools, 700 model schools and 371 academies, and 704 Protestant elementary schools, 57 intermediate schools and 41 high schools.

The unit of rural organization is in general the township, a single school board having sometimes a dozen or more schools under its control. There are fifty-two Roman Catholic and ten Protestant inspectors. * *

The salaries of the inspectors and an allowance for traveling expenses are paid by the Government. There is a Roman Catholic Inspector General both of whom are officers of the Department of Public Instruction.

The distinct Department of Public Instruction has a nonpolitical head—a Superintendent who is appointed for life. He is assisted by a French secretary and an English secretary, who are Deputy Ministers. The French secretary has responsible duties in regard to the Roman Catholic schools, and the English secretary in regard to the Protestant schools.

In comparing the educational system in other Provinces of Canada with educational systems in the United States, Mr. Parmelee points out that

public education is under the control of the Legislatures as in this country, but that in Canada in nearly all the Provinces the public school and the high school are the traditional schools of the people.

But difference in the control as between the State Legislature and the Provincial Legislatures are many. He says: "In Canada, the functions of the county or township 'superintendent' are in the hands of an inspector, whose salary or a part of it is paid by the Provincial Government and who is, therefore, a reporting officer to the Government. All the Provincial Governments of Canada also, either directly or indirectly, or as in the case of Quebec, through an appointed body, control the courses of study and authorize the textbooks to be used in the schools. In each Province, as a rule, there is uniformity of textbooks for each grade. The four Western Provinces, Manitoba, Saskatchewan, Alberta and British Columbia, act together in this matter."

The Connolly Library at the Catholic University of America.— Among the recent additions to the Rev. Arthur T. Connolly library, the most important is a fac-simile printed copy of the *Antiphonary of Bangor*, an ancient collection of Latin hymns and prayers made at the end of the seventh century in the Irish monastery of Bangor. The original was taken in the eighth or ninth century to northern Italy, and is now kept in the Ambrosian library in Milan, where it is considered one of its greatest treasures.

Another rare collection is a complete set of *English Episcopal Visitations* in the sixteenth and seventeenth centuries and a valuable illustrated quarto of the ancient *Bell of St. Patrick* preserved at Dublin. There are also many rare and curious books of the early and medieval history of Ireland. The Connolly collection of Americana and Hiberniana is one of the most important in the United States. Its catalogue includes already over 10,000 titles, and will soon be printed.

Priest—Scientists' Centenary.— The Mendel Centenary celebrations were inaugurated at Brno on September 23, when scientists from all parts of the world assembled in the ancient Augustinian Monastery to honour the memory of the Prior and Biologist whose discoveries revolutionized the study of the processes of heredity.

After visiting the cloisters and garden, the delegates, accompanied by the present Father Prior and several of the Fathers, attended a public meeting in Mendel Monument Square. President Masaryk was represented by Dr. B. Nemec, Rector of Prague University, who expressed the hope that Brno might become the world centre for students of Mendelism. Dr. M. Pease, delegate of the University of Cambridge, made a telling speech in which he showed how great had been the influence of Mendel's theory on English biological research. Among the overseas delegates were Professors Davenport from Washington, Yomaguchi from Tokio, and Dr. A. Ruppin from Jerusalem.

A Deserved Tribute.—To mark the eightieth anniversary of the distinguished Father Ehrle, former librarian of the Vatican library (he resigned his position to the present Holy Father at the outbreak of the Great War) the learned world is preparing a collection of original studies in ecclesiastical and secular studies of the late Middle Ages, of scholasticism, of the Pontifical palaces, of Rome in the Middle Ages and Renaissance, of paleography and the growth of libraries. It will be in three volumes comprising 1200 pages, entitled *Miscellanea Francesco Ehrle* and published by the Vatican Press. The Vatican Library is undertaking the distribution and coördination of the articles, which will be written in Latin, Italian, English, French, German, and Spanish. Of those contributing, nineteen are Italians, twelve Germans, nine British, four Austrians, four French, two American, two Jugoslavs, and one Dane, Dutchman, Luxemburgian, Pole, Russian Swede, Swiss and a Spaniard. The union of so many savants to do honor to a simple German Jesuit resident in Rome is (Says the *Tablet*) "an augury that their less learned brethren will imitate their example."

The English contributors are: Dr. Thomas Ashby Director of the British School in Rome; F. C. Burkitt, Professor of Theology at Cambridge; Montague Rhodes James, Provost of Eton; Sir F. G. Kenyon, Director of the British Museum; Professor Wallace Martin Lindsay, of St. Andrews University; A. G. Little and Falconer Madan, of the Bodleian; and C. H. Turner, Professor of Exegesis at Oxford.

The Benedictine College at Oxford.—Oxford is more and more measuring up to olden times, a sign of which is the taking over of more extensive premises by the Benedictine monks of Ampleforth, who are enlarging their college of studies at Benet Hall. The monks have acquired the convent on Saint Giles until recently occupied by the Sisters of St. Ursula, and this will be used for Catholic undergraduates who intend to enter the priesthood after completing their academic career.

The vigor of Catholic life in this country, more particularly in the sphere of higher education, is nowhere better exemplified than in the University of Oxford. And all this has been accomplished within recent years, since Pope Leo XIII removed the ban that forbade Catholics to enter the University. The ban had nothing whatever to do with any Catholic objection to university education; but the old Protestant regime had so hedged things in with religious tests and such like, that it was impossible for any Catholic to matriculate without at the same time apostatising. In a more tolerant age these tests were removed, and on the petition of the English Bishops the Holy See removed all the restrictions.

Considering that Oxford owes its very foundation to the Catholics of a bygone age, this return of the Catholics of our own day to the University is a matter of particular gratification. When the ban was first removed the lay Catholic began gradually to return. Then, under a statute of the University which permits any Master of Arts to open a

school affiliated with the University, which thus becomes a constituent college, the Jesuits opened a house of studies, presided over by one of their most distinguished members. This private house of studies is now the Jesuit College of Campion Hall.

The way of the return of the religious, opened by the Jesuits, has now resulted in the Benedictines, the Franciscans, the Salesians, and, last of all, the Dominican being now at Oxford.

The life of the University is a thing apart from the ordinary life of the city. For example, even with the Anglicans, the cure of souls in the University is totally distinct from the parochial cure of souls in the city. And so with Catholics. The ordinary Catholic citizens of Oxford have their own parish church. But the Catholic undergraduates, who are members of the University and not of the city parishes, have their own oratory and chaplain, whose ministry is confined solely to the Catholic undergraduates in the different colleges.

As things are, the University of Oxford is anything but a Catholic institution. Yet the Catholic representation, in the academic life of the University grows from year to year, and considering that the total Catholic population of the country is not large, the Catholic showing at Oxford is very creditable.

Origin of the Congregation De Propaganda Fide.— In a translated article from the *Civiltà Cattolica*, the *Westminster Gazette* says:

Very few of our readers will know how the Congregation de Propaganda Fide was first started. Nor is it a matter of surprise. For the materials which were within the reach of historians were scanty. We, however, have had access to some valuable sources of information which, as far as we know, have not yet been opened to the public. And it is on this more than any other that we base our conclusion.

Many of us have heard and read about St. Pius V and St. Francis Borgia. These two great saints were warmly attached to each other, and their opinions on various public affairs almost always coincided. Both of them lived at a time when a great need of defending, preserving, and propagating Our Holy Faith was felt. The great zeal with which Pius V worked for establishing the Congregation De Propaganda Fide is apparent from the following letter of St. Francis Borgia written in Italian from Rome to Fr. J. Nadal, S.J., on August 2, 1568. "I send your Reverence" he writes, "this news from here. According to our suggestion the Pope has appointed two commissions of Cardinals. Four Cardinals, Augusta, Granville, de la Bourdaisiere (a Frenchman), and Comendon, all of different nationalities, have been nominated to form the first commission, and their duty is to promote the conversion of heretics. Cardinals Amulio, Sirletto, Crivello and Garaffa have been appointed to make up the second, and are charged with the conversion of infidels in pagan lands. The Cardinals of both the commissions have already begun to hold meetings. We have given them some of our memorials. One of these days they will be given some more, and we hope that the under-

taking will turn out a success for the greater service of God Whose Grace, I pray, may always be with you." In this letter the saint wrote a confidential postscript in Spanish. We translate it literally thus: "The things here, thanks be to God, are going on well, and by means of these new Congregations (of Cardinals) which His Holiness has established for the interests of religion in Germany and the Indies, we hope that gradually much good will be done." It is not our aim here to explain the fact in detail. Suffice it to say that it appears quite clear to us from reading the above letter that the first project of the Institution was due to the exertions of St. Pius V and to the suggestion of St. Francis Borgia. Besides encouraging the work of the missions among heretics and infidels, St. Francis Borgia as General of the Society, was equally desirous of providing for the general welfare of the Church.

Again, we read in the chronicles of Fr. Palanco, Secretary to St. Francis Borgia, the following confirming what we have said about the beginnings of this institute. "On the twentieth of May," he says, "Our Father General, Senhor Alvaro de Castro (legate of the King of Portugal), and I again approached the Holy Father and obtained his consent for the institution of a Congregation of Cardinals who should see that the Gospel is preached in pagan lands. Cardinals Amulius, Sirletus, and Caraffa proposed for the work were approved, and His Holiness added a fourth, Cardinal Cribellius, and said that he would establish this Congregation 'Motu Proprio' and have it (i.e., the 'Motu Proprio') announced in the consistory."

There is yet another piece of evidence. In his history Father Sacchini, S.J., the historian of the Society, thus narrates the following fact of 1568: "With no less diligence were the common interests of the whole church procured than those of the Society Our Fathers told the Pope that a very large field was open in the East and West for the propagation of the faith, and Fr. Canisius proposed to His Holiness the most apt way of helping on the work in the North (i.e., Germany). The Holy Father was much pleased to hear this. They then suggested that it would be advisable if he were to appoint some Cardinals who would devote themselves with a special care to this noble cause and by interchange of views think out plans for restoring and propagating our faith. They also hinted that the Cardinals should see that the proposals made are carried into effect in the proper way. On hearing this the Holy Father replied that this good idea was certainly to be put into execution and he began at once to suggest Cardinals whom he thought fit for the work. Then, on July 23, he announced in the Sacred Consistory the names of four Cardinals chosen by him: the Cardinal of Augsburg who a little before had come to Rome accompanied by Fr. Canisius, Cardinal Bourdaisière, Cardinal Granvella, and Cardinal Commendone. All these have to undertake the task of restoring our faith among heretics. The following four Cardinals are charged with the work of conversion in infidel countries: "Mark Anthony Amulius, William Sirlettus, Anthony Caraffa, and Alexander Cribelli. So far Fr. Sacchini who relied for his matter on Fr. Polanco.

He certainly wrote this passage before the formal institution (1622) of the congregation *De Propaganda Fide* as is clear from his preface.

Gregory XIII, who succeeded Pius V, added a third commission for oriental affairs and for effecting the return of schismatics to the unity of the church. Sixtus V, however, although he established or reorganized fifteen Roman Congregations for Ecclesiastical Affairs, had not even one congregation for the missions. Nor was anything special done in this direction by Sixtus V's three immediate successors, Urban VII, Gregory XIV, and Innocent IX, each of whom had a short pontificate. Then came Clement VIII who simplified the idea of Pius V and Gregory XIII by appointing one special congregation of Cardinals to look after the general welfare of the missions. And finally Paul V (1605-1621), who followed Clement VIII after the very brief (26 days') pontificate of Leo XI, did not do very much for the missions. As this intermittant state of affairs could not last long, there arose a need of giving the institution *De Propaganda Fide* a more solemn and firm footing to assure the continuity and the good obtained from the central direction of the missionary activity in the church to accomplish which the two Carmelite Fathers, Thomas of Jesus and Dominic of Jesus and Mary, and Capuchin Father Jerome Narni, the confidant of Cardinal Ludovisi, strove very hard.

The portraits of all these with that of Clement VIII deservedly appear among the many illustrations in the *Numero Unico*, but it seems to us that the names and portraits of the two saints, Pius V and Francis Borgia, could have also with equal merit been published. Both of them, as we have historically proved, are to be rightly styled the originators, pioneers, and precursors of the congregation '*De Propaganda Fide*.' Nor is it to be feared that the praise bestowed on these two saints will in any way tarnish the merit of the others who certainly were filled with a like burning zeal for the propagation of the faith. On the contrary, we think, it would display all the more gloriously the origin of this providential congregation.

The Ancient City of David.—An interesting announcement was made lately by a special correspondent of the *Times* in Palestine to the effect that the ancient City of David on Mount Ophel, just outside the southern existing walls of Jerusalem, is to be completely excavated as an international project put forward by the Palestine Administration. Three separate efforts to disclose the secrets of the Hill have already been made—the first under Dr. Bliss in 1896; the second in 1909 under Captain Parker, the results of which were interpreted by Père Vincent, who is still at work in Jerusalem; and the third by M. Weill in 1913-14. These excavations are considered to have determined that the Hill was the true site of the City of David. "But", says the correspondent, "large areas of the site still remain to be explored, including practically the whole of the original stronghold of Jebus, the palace and 'Millo' of David, and, in all probability, the tombs of the Kings of

Judah. No one can fail to be moved by the prospect of memorable discoveries; and happily the opportunity is now open to the world of scholars. From the Pool of Siloam, which marks the southern apex of the site, upwards towards the southern wall of the city, an area of about ten acres has been reserved by the Administration, embracing the whole of the historic site and sufficient ground for spoil heaps. In the proposed methodical excavation, subject to such special regulations as the situation may call for each society will receive its separate concession, and will be master of its own investigations."

The Oriental Institute.—The late Pope Benedict XV founded the Oriental Institute to promote Oriental studies, so that Latin priests might have a convenient place and suitable professors for their work, and also that the Orientals might have a house of higher studies of their own in the Eternal City. For the time being the Institute was housed in the Palazzo dei Convertendi—the same place which, seventy years ago, Pius IX gave for the Collegio Beda, or the Collegio Pio, as it was then called. As it is in the Borgo, near the Piazza of St. Peter's, it is too far from the various colleges, and its usefulness is a great deal hampered. The Institute is now to be united with the Biblical Institute, which is in the Piazza Pilotta, in the very heart of Rome, and like that institution it is to be under the care of the Jesuits, "in the same way," says the Apostolic Letter to Father Ledochowski, General of the Jesuits, "as Our predecessor Pius X committed the Biblical Institute to the Society of Jesus." One can be certain that the relation between the programme of studies and the lectures delivered will now be not so remote as it has been. Though each institute will help the other, many courses of study and the discipline of both places being the same, they are to remain distinct.

Discovery of the Tomb of St. Stephen, Protomartyr.—The notification that the sepulchre of the glorious Protomartyr, St. Stephen, has been found will bring great joy not only to the lovers of antique monuments, but to the entire Christian world.

It is well to remember that there were two periods of long oblivion and confusion in regard to the sacred tomb. Felled to death by the stones of those "peoples burning with the fire and anger" the first champion of Christian blood was abandoned for a day and a night in the place of his punishment where he was a prey to the wild beasts and rapacious birds.

The piety of the great Doctor, Gamaliel, caused him secretly to gather up the sacred remains and to have them transported upon a chariot into his own town in the country, by name, Cafargamala, a town named for his illustrious family.

After the forty days ritual of mourning and obsequies, during which the victim had been placed in a provisional tomb, the remains were in-

tered in a sepulchre which the learned Sanhedrim had caused to be constructed for himself. It was not yet completed, but the perilous conditions of the times demanded this action and there was imminent danger of profanation on the part of enemies of the Christians, should there be needless delay.

Four centuries from this period the Priest Luciano of the town of Cafargamala, in the year 415 had a stupendous vision. In order to be sure that he was not suffering from hallucination he asked of God to send the vision three times. And so it happened. The venerable old man Gamaliel, who had appeared to him, in these words exposed the object of his visitation "Betake yourself to the city of Aelia and say to John who is Bishop of it: 'Open without delay the tomb where the remains of Stephen are resting without honor, and through God the Father, Son and Holy Spirit, the doors of clemency will be opened to the world'."

The revelation of Luciano, set forth by him in a letter and afterward copied into many translations proved to be an irrefutable document. St. Augustine who lived in that century, gives ample proof of the authenticity of the vision and the letter in these words: "and as it was revealed, so it was found to be. (Serm. CCCXVIII)

In presence of three Bishops and of a great throng of the faithful, four holy bodies of Saints were brought to light: St. Stephen, S. Gamaliel, S. Nicodemus and S. Abifone. Many miracles wrought at the same time confirmed the authenticity of the finding, the anniversary of which the Church celebrates on August 3rd.

On the place of the forgotten sepulchres a precious Martyrium was raised, according to the expressed desire of Gamaliel. This monument was of Byzantine style after the pattern of many others of that century.

In the year 613 Cosroe, King of the Persians, passed with his troops into the Holy Land, like a devastating cyclone, leaving behind him nothing except a heap of ruins.

The second period of abandonment and forgetfulness of the tomb of the Martyrs was much longer, from the year 415 to 1922, the present year in which we are,—a long period of fifteen centuries.

In the courtyard which extends to the north of the agricultural School belonging to the Salesians, among the rows of trees and in the ditches where the foundations were dug various traces of mosaics were found. In October 1916 the Director of the establishment, the venerated Don Eugenio Bianchi, decided to take a hand with the regular excavators, efforts which were afterward continued by a coadjutor Salesian, Angelo Bormida, who died a prisoner at Baplusa in consequence of maltreatment received at the hands of the Turks.

The promising results obtained by these excavations attracted the attention of the illustrious archaeologist and architect P. Maurizio Gisler, a Benedictine from Mt. Sion, who had made them the subject of a serious and conscientious study.

But the importance of the discovery resulted still better when the

excavators obtained an idea of the site of Beitgemal, the former Cafargamala. About this site cluster many Biblical records of the highest importance.

A single glance at the panorama of the country about this section will assist much in following the story of the discovery of the tomb of St. Stephen.

The superb summit of Beitgemal on which rises the Salesian School, forms the very center of a magnificent amphitheatre of mountain. At the distance of a radius no greater than an hour's walk the valleys and picturesque little hills bear witness to many events of memorable and historic interest.

To the North the country contains many points intimately connected with the history of Samson in the Old Testament, the country of Sara. These spots recall the theft and restitution of the Sacred Ark of the Covenant by the Philistines, of the stone blessed by Samuel in memory of the great victory over the same Philistines 200 years afterwards. To the East lie the grand ruins of the City of Nanoe whose inhabitants in the time of Esdras helped efficaciously in the reconstruction of the Temple.

To the South is Yerimoth, the Canaanite city connected so intimately with the story of Josue. From this cursory glance at the country it will readily be seen how Cafargamala was situated in a position worthy of the great Doctor from whom it took its name.

The year 1922 has given to the world the exact location of the ancient city of Cafargamala or Beitgemal. The work of the learned Benedictine has passed into the hands of a student of the same school, already famous through the medium of the press.

In the month of June the work of excavation was recommenced with renewed ardor, bringing to light, to the inexpressible joy of many, the Martyrium erected over the remains of the great Protomartyr. Only about one third has been discovered but this is sufficient to give a good idea of the entire tomb as it originally was. The large layers of mosaics are rich in design and workmanship, representing the best which Palestine had to offer.

That which is of the greatest interest is the true sepulchre of St. Stephen, which in spite of the ravages of time, by the singular dispositions of Providence is preserved in perfect integrity.

The report of the findings of Beitgemal spread rapidly, chiefly at first among the learned members of various archaeological schools about Jerusalem who were especially invited by the Director of the Salesian School to inspect the sepulchre personally. The 11th of July was a festive day for the Salesians who found that their hopes were fully confirmed by the united opinions of the most valiant students of the subject.

An Archaeological Commission composed of the following learned men passed judgment favorably on the excavations: P. Mallon, Bovier Lapierre of the University of Beyrouth, P. Jean Lerie of the University of Louvain, Leopold Dressaire, Superior of Notre Dame of France, P. Mamert Vionnet, of the same, Professor Lavergne, Canon Talvacchia for

the Patriarchate, P. Abel, P. Laferrière, P. Raphael Tonneau of the Dominicans and D. Mario Rosin Director of the Salesians of Bethlehem.

On the 20th of the same month P. Paul Chesnau of Orleans and P. Barnabe Meistermann illustrious author of a well known Guide Book of Palestine, visited the excavations. The venerable P. Meistermann descended into the sepulchre of the Protomartyr and thanked God for having reserved for him the consolation of seeing one of his most cherished opinions confirmed. In the new edition of his Palestine Guide what was formerly only a supposition now becomes a certainty.

One month later, precisely the 24th of August was the day of the official visit of the Latin Patriarch of Jerusalem, Msgr, Barlassina. The joy of the Salesians was increased by the return on that same occasion of P. Maurizio who has taken up with the zeal of an apostle the cause of the sacred Sepulchre.

The authenticity of the new discovery rests on incontrovertible conclusions. The Providence of God is again clearly evinced as St. Augustine asserts in his immortal sermon: for a long time Stephen was hidden; he comes forth when God wished it.

This glorious discovery made known throughout the Christian world will create a new sentiment of thanksgiving to God for His Saints, especially for that glorious Saint who was the first of that long phalanx of those who laid down their lives in defense of their Divine Master, and who dying, saw like St. Paul, the heavens opened, and His King seated in glory among the clouds.

BOOKS RECEIVED

- BRADLEY, F. H. *The Principles of Logic*. 2 vols. New York: Oxford University Press American Branch, 1922. Pp. vii + 739.
- DOOLEY, BERNARD F. J. *Scouting for Secret Service*. New York: J. J. Kenedy & Sons, 1922. Pp. iii + 259.
- First National Third Order Convention U. S. A.* Chicago: John F. Higgins, 1922. Pp. 570.
- FORMAN, S. E. *Our Republic*. New York: The Century Company, 1922. Pp. xvii + 862.
- HALL, JENNIE. *Buried Cities*. New York: The Macmillan Co. 1922. Pp. v + 171.
- HEBARD, GRACE RAYMOND and E. A. BRININSTOOL. *The Bozeman Trail*. 2 vols. Cleveland: The Arthur H. Clark Co., 1922. Pp. Vol. 1, 346; vol. II, 306.
- Iowa, The State Historical Society of*. Iowa City, Ia.: by the Society, 1922. Pp. 95.
- KELLEY, RT. REV. FRANCIS C., D.D., LL.D. *Dominus Vobiscum.. A Book of Letters*. Chicago: Matre & Company, 1922. Pp. 274.
- LOYOLA, MOTHER MARY. *The King of the Golden City*. New York: P. J. Kenedy & Sons, 1922. Pp. vii + 90.
- MACDONALD, RT. REV. ALEX., D.D. *A Bit of Autobiography*. Victoria, B.C. Willows Press 1922. Py. 40.
- MACDONALD RT. REV. ALEX., D.D. *The Bee and Evolution*. Victoria, B.C. Willows Press, 1922. Pp. 43.
- Philadelphia Theological Seminary of Saint Charles Borromeo, The*. Phila. Catholic Standard & Times Pub. Co., 1922. Pp. 195.
- Pittsburg Parish Schools, Eighteenth annual report of*. Pittsburg, Pa.: Pittsburgh Observer Press, 1922. Pp. 102.
- Proceedings of the American Antiquarian Society*. Worcester: by the Society, 1922. Pp. 249 + 464.
- REUTER, REV. FREDERICK A. K., C.B.S. *Moments Divine*. Philadelphia: H. L. Kilner Co., 1922. Pp. xiii + 320.
- REVILLE, JOHN C., S.J., Ph.D. *Herald of Christ. Louis Bourdaloue, S. J. A Portrait*. New York: Schwartz, Kirwin & Fauss, 1922. Pp. vi + 208.
- ROSS, J. ELLIOTT. *Whom God Hath Joined*. New York: The Paulist Press, 1922. Pp. 32.
- STRATEMIER, REV. GEORGE BONIFACE, O.P. *Thomas Cornwalley's Commissioner and Counsellor of Maryland*. Washington, D. C., 1922. Pp. x + 139.
- TANSILL, CHARLES C., Ph.D. *The Canadian Reciprocity Treaty of 1854 Johns Hopkins University Studies in Historical and Political Science*. Baltimore: The Johns Hopkins Press, 1922. Pp. 96.

- THIBAUT, EUGENE, S.J. *Lettres de S. François Xavier*. Bruges (Belgium) Ch. Beyaert. 1922. Pp. vii + 116, vii + 148, vii + 116,, vii + 122.
- WATKINS, ALBERT, Edited by. *Publications of the Nebraska State Historical Society*. Lincoln, Neb.: by the society, 1922. Pp. 400.
- WILL, ALLEN SINCLAIR, M.A., Litt.D. *The Life of Cardinal Gibbons*. 2 vols. New York: E. P. Dutton & Co. 1922. Pp. vii + 1145.
- ZAHM, REV. J. A., C.S.C., LL.D., Ph.D. *From Berlin to Bagdad and Babylon*. New York: D. Appleton & Co. 1922. Pp. ix + 528.

A Catholic Institution for the Higher Education of Women
College of Mount Saint Vincent

On Hudson, City of New York

Day Pupils and Boarders

Location Unsurpassed for Convenience, Healthfulness and Beauty
One-half Hour from Grand Central Station

PROFESSORS OF DISTINCTION EQUIPMENT OF THE BEST
COLLEGE—Four-year Courses leading to the Degree of A.B. or
B. S.

PEDAGOGICAL AND SECRETARIAL COURSES

Open to Junior and Senior Students

WRITE FOR PROSPECTUS

PREPARATORY DEPARTMENT

Academy Mount Saint Vincent on Hudson

CITY OF NEW YORK

POLYBIBLION

Revue Bibliographique Universelle

5, Rue Saint-Simon (Boulevard St-Germain), Paris VII

56-année

Le POLYBIBLION paraît chaque mois en deux parties distinctes

Partie littéraire: Articles d'ensemble, Comptes rendus d'ouvrages publiés et Chronique.

Partie technique: Bibliographie méthodique des principaux ouvrages publiés en France et à l'étranger, avec indication des prix; 2° Sommaires de revues françaises et étrangères et de journaux de Paris.

ABONNEMENTS: France Étranger Les abonnements partent du

Partie littéraire ... 30 fr.—34 fr.

1^{er} janvier

Partie technique ... 25 fr.—28 fr.

Spécimen contre 1 fr.

Les 2 parties réunies 40fr.—46 fr.

en timbres-poste français

Emmitsburg, Maryland

1809

1922

St. Joseph's College

Affiliated to the Catholic University of America
Incorporated under the laws of Maryland to confer degrees 1902

REGISTERED

by the University of the State of New York
and by the
State Boards of Education of
Maryland, Pennsylvania, Massachusetts, Louisiana and Virginia

FACULTY

Sisters of Charity of St. Vincent de Paul
Professors from Mt. St. Mary's College and Baltimore

Address the Registrar

ACADEMY OF THE ASSUMPTION

WELLESLEY HILLS, MASS.

Boarding and Day School for Young Ladies

College, College Preparatory and Business Courses, Special Courses in Music, Art, Foreign Languages and Expression

Extensive Grounds for Outdoor Recreation

ST. JOSEPH'S ACADEMY FOR BOYS, from five to fourteen years, is under the same management. For catalogue apply to

SISTER SUPERIOR

HOLY CROSS ACADEMY

SCHOOL FOR GIRLS

Affiliated to the Catholic University. Practical and Refining Education—Standard and Elective Courses.

Its curriculum comprises Elementary, Commercial, Secretarial, Academic and Junior Collegiate departments and offers unsurpassed facilities in Voice, Harp, Violin, Cello, Drawing, Painting, Languages, Art of Expression, Physical Culture and Home Economics.

Address, Sister Superior, Holy Cross Academy, Washington, D.C.

*Modernly Equipped, Fire-Proof Building, Beautifully and Healthfully Located
Overlooking the National Capital*

Academy of Saint Joseph

In-the-Pines, Brentwood, N. Y.

Boarding School for Young Ladies—Preparatory Collegiate—
Affiliated with the State University — Complete Courses in

ART, VOCAL AND INSTRUMENTAL MUSIC

Extensive Grounds Large Campus Athletics

College of St. Elizabeth

Morristown, N. J.

(P. O. Address, Convent Station)

A Catholic college for women, healthfully located in the beautiful hill district of Morris County, one hour from New York City. Registered by the New York State University, and by the New Jersey and Pennsylvania State Boards of Education. Intensive courses open to students preparing for the teaching profession. Home Economics Department. Bachelor degree in arts, letters, science, and music.

Preparatory Department—Saint Elizabeth Academy

Seton Hill College

Greensturt,
en 'a.

Designed for the higher education of Catholic Girls under the direction of the Mother Seton Sisters of Charity. Incorporated under the laws of the State of Pennsylvania and empowered to confer Collegiate Degrees in Arts, Science and Music. Extensive grounds. Spacious buildings. For information concerning College and High School, Address, REGISTRAR, Box 21.

Manhattanville College of the Sacred Heart

133d. St. and Convent Ave., New York, N. Y.

Chartered by the Regents of the University of the State of New York. *Under the direction of the Religious of the Sacred Heart.* Four-Year Course leading to Degrees of A.B. and B.S. Normal Course in the JUSTINE WARD METHOD of Teaching Music.

ACADEMY OF THE SACRED HEART

Three Pre-Academic and Four Academic Classes with Special Advantages in Music and Foreign Languages. Religious Instruction and Moral Training the basis of all.

APPLY TO THE REVEREND MOTHER

Mount St. Vincent

HALIFAX, NOVA SCOTIA

Conducted by the Sisters of Charity

*Commercial, Academic and Collegiate Courses. Special Courses in Art,
Music and Domestic Science*

Delightfully located on Bedford Basin. Five minutes
from Railway Station

Write for Prospectus

Absolutely Pure Altar Wines

We are pleased to make the important announcement to the Clergy that we have been appointed by the COVICK COMPANY of San Francisco, as sole EASTERN DISTRIBUTORS for their Absolutely Pure Altar Wines.

The COVICK COMPANY WINES are the only California Altar Wines having the unanimous and unqualified approval and commendation of all the Bishops of California where the wines are produced, and no Altar wines anywhere, at any price, can be compared with them for reliability and general excellence. While prices are as low as it is possible to make them the wines are of the very highest grade so that there is no justification for the Clergy paying more than our prices and wines anywhere near the same quality cannot be sold for less.

Fee Brothers

Established 1864

21-27 North Water Street

Rochester, N. Y.

U. S. Bonded Storeroom No. 63

The Big Hardware and Housefurnishings Store

You can always get the Best Selections and the Best Values here in

**HARDWARE
HOUSEFURNISHINGS OR
AUTOMOBILE SUPPLIES**

Each department is a store in itself. Offering Standard Merchandise
and Prompt and Efficient Service

Barber & Ross

ELEVENTH AND G STREETS

WASHINGTON, D. C.

TRINITY COLLEGE

Washington, D. C.

A Catholic Institution
for the
Higher Education of Women

*Beautifully Located in the Immediate Vicinity of the
Catholic University*

Incorporated under the Laws of The District
of Columbia, with full powers to confer Collegiate
Degrees, registered by the University of the State
of New York, and ranked with the Colleges of the
First Grade by the United States Commissioner of
Education

CONDUCTED BY THE

Sisters of Notre Dame of Namur

For Particulars, Address

THE SECRETARY OF THE COLLEGE

St. Mary's College and Academy

ST. JOSEPH COUNTY

NOTRE DAME, P. O., INDIANA

Under the direction of the Sisters of the Holy Cross, was chartered February 28, 1855, under an act of the General Assembly of the State of Indiana.

One mile west of the University of Notre Dame, about eighty miles east of Chicago and two miles north of South Bend, Indiana; it is easily reached by the New York Central, Lake Shore, Michigan Southern, Grand Trunk Western, Vandalia and Michigan Central Railways.

Recognition by the Indiana State Board of Education

College--Standard

Normal Department--Accredited

High School (Academy)--Commissioned

Credits Accepted by Leading Universities

The President cordially invites correspondence from parents having daughters to educate, and will take pleasure in mailing catalogue and descriptive literature.

Address, THE PRESIDENT.

Mount St. Joseph-on-the-Ohio

Academy for Girls

MOUNT ST. JOSEPH - ON - THE - OHIO

under the direction of the Sisters of Charity, is situated eight miles northwest of Cincinnati on a noble eminence overlooking the Ohio River.

Nature seems to have designed and purposed this beautiful hill-top as the site for an institution for young women. Situated as it is on an elevation six hundred feet high, commanding a view of the Ohio River and the far-famed Kentucky hills, it would be difficult to find a more ideal location for a seat of learning.

Grammar Department Academic Department Collegiate Department

*Affiliated with The Catholic University of America,
Washington, D. C.*

All letters pertaining to the Academy should be addressed to

THE DIRECTRESS

Mt. St. Joseph-on-the-Ohio

Hamilton County, Ohio

The Mass

Every Day in the Year

The complete text of each day's Mass from the Roman Missal, in English. Arranged so that all can follow it with ease

By

E. A. Pace, D. D., and John J. Wynne, S. J.

Leather, limp, all gilt edges, round corners, \$2.50
In special bindings at prices from \$3.00 to \$5.00

The Home Press, Publisher

23 East 41st Street, New York City

Mather & Co.

Average Adjusters and Insurance Brokers

PHILADELPHIA: 226 Walnut Street
BOSTON: 33 Broad Street

NEW YORK: 51 Wall Street
SEATTLE: Coleman Building

SAN FRANCISCO REPRESENTATIVE

GEO. E. BILLINGS CO.
312 California Street

Mount St. Joseph Collegiate Institute **For Girls and Young Ladies**

Charmingly situated on the romantic Wissahickon. Elementary—Intermediate—Commercial—College Preparatory. Collegiate Classes for Academic Graduates. Special Courses in Art, Music and Domestic Science. Gymnasium under expert instructor. Campus forty-five acres. Classes for Day Pupils.

Chestnut Hill

Established 1858--Send for Catalogue

Philadelphia, Pa.

CATHOLIC UNIVERSITY PEDAGOGICAL SERIES

Volume IV

History of Education

A Survey of the Development of Educational
Theory and Practice in Ancient,
Medieval and Modern
Times

By

PATRICK J. McCORMICK, S.T.L., Ph.D.

Associate Professor of Education in the Catholic University of America

WITH AN INTRODUCTION BY

EDWARD A. PACE, Ph.D., S.T.D., LL.D.

Professor of Philosophy in the Catholic University of America

A work of over 400 pages which will be welcomed by every Catholic interested in the History of Education. A text-book of incalculable value to teachers and students who need the Catholic viewpoint and authoritative guidance.

Price \$1.90

Order now for your library, your school, your Catholic teachers. Place it in the Public Library, in the Public Normal School.

The Catholic Education Press

1326 QUINCY STREET

BROOKLAND, D. C.

J. FISHER & BROTHER, Specialize in Church Music

Address all orders for

Church and School Music

J. FISCHER & BROTHER,

FOURTH AVE. AT ASTOR PLACE

NEW YORK

The publications of all American and Foreign Houses supplied.

Music sent on approval when so requested.

Publishers of "FISCHER EDITION"

POST CARDS

Colored Interior Views

Views of your Church, Parsonage, College or School, etc., to order

We specialize in making fine Postal Cards in colors. Send us your photographs and ask for estimate. No obligation to buy. Sixteen years' experience at your service. Sample for the asking.

E. C. Kropp Co.

MILWAUKEE

WISCONSIN

THE MYERS HISTORIES

ANCIENT HISTORY

When we apply the word "popular" to the Myers Histories, we have in mind their good service during a quarter of a century. We have in mind also their international reputation evidenced by translations into Chinese, Japanese, Arabic and European languages.

MEDIAEVAL AND MODERN HISTORY

"Ancient History" in its second revised edition takes note of the latest assured results of discovery and research, especially of the early Aegean civilization. Starting with prehistoric man, the narrative comes down to the revival of the Empire by Charlemagne.

GENERAL HISTORY

"Mediaeval and Modern History" (Second Revised Edition) is notable for showing the conflict between the principles of divine-right autocracy and the principles of self-government which began in England in the 17th Century. This edition contains chapters on the World War and its results.

"General History" (Second Revised Edition) shows man's progress from the dawn of history to our present reconstruction period. This book, like the other Myers Histories, has won a place for itself through vivid narrative style, true proportion, and broad scholarship.

GINN AND COMPANY

Boston
Atlanta

New York
Dallas
Columbus

Chicago
San Francisco



Mariannhill Foreign Mission, Natal, South Africa.

Adventists, \$2 — Catholics, 1 Cent

In the year 1920 the 100,000 Seventh Day Adventists in the United States gave \$4,658,941.19 for foreign missions—an amount representing \$2 for every ONE CENT given by Catholics of this country.

Are Catholics going to be content with this pitiful showing?

The Mariannhill Foreign Missions, with 37 Churches, 77 Chapels and 138 Schools, teaching 8,000 native children, are striving to save souls among the millions of pagans of South Africa. Since the beginning of the World War, which literally cut them off from the contributions of the European countries, the funds for the work have been exhausted. Without immediate help from Catholic Charity, the Missions must perish.

For the love of the Sacred Heart, will YOU give something to these poor missionaries?

Address contributions or requests for additional information to

Mariannhill Foreign Missions.

5123 COMMONWEATH AVENUE

DETROIT, MICHIGAN

The American Catholic Historical Association

(Organized December 30, 1919, Cleveland, Ohio)

ROBERT H. LORD, Ph.D., *President*,
Cambridge, Mass.

DANIEL JOSEPH DONAHOE, *First Vice-President*,
Middletown, Conn.

CHARLES H. MCCARTHY, Ph.D., *Second Vice-President*,
Washington, D. C.

REV. PETER GUILDAY, Ph.D., *Secretary*,
Washington, D. C.

RT. REV. MSGR. C. F. THOMAS, D.D., LL.D., *Treasurer*,
Washington, D. C.

MISS FRANCES BRAUNER, *Archivist*,
Washington, D. C.

Executive Council

(The foregoing officers, with the following)

RT. REV. BISHOP JOHN G. MURRAY, D.D., Hartford, Conn.

LAWRENCE F. FLICK, M.D., LL.D., Philadelphia, Pa.

JAMES J. WALSH, M.D., Ph.D., K.S.G., New York City.

VERY REV. THOMAS J. CAMPBELL, S.J., New York City.

CARLTON J. H. HAYES, Ph.D., New York City.

FROM THE CONSTITUTION:

Section III. "Any person approved by the Executive Council may become a member of the Association. The annual membership fee shall be three dollars. On payment of fifty dollars, any person, with the approval of the Executive Council, may become a Life Member."

Headquarters

CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.

